

VOLUME IV

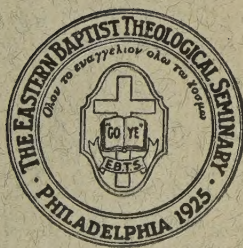
NUMBER 4

THE
CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY

OCTOBER, 1935



ADDRESS ALL COMMUNICATIONS TO

THE EDITOR
THE CHRISTIAN REVIEW

1808-1818 RITTENHOUSE SQUARE :: PHILADELPHIA, PENNA.

Single numbers, 50 cents. Yearly subscriptions, \$1.50

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EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS, *Editor*

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The price of THE CHRISTIAN REVIEW is One Dollar and Fifty Cents a year, prepaid. Single copies are fifty cents. All remittances should be made payable to THE CHRISTIAN REVIEW. Address all communications to THE EDITOR, THE CHRISTIAN REVIEW, 1808-18 Rittenhouse Square, Philadelphia, Pa.

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Editorial Notes

CONSERVATIVES are all too guilty of spending energies in ways that are not really productive of good. It is not enough to *defend* established truth, much as this is needed. Nor does it suffice to look on and rejoice over the partial breakdown of liberalism, and at the accumulation of evidence of a definite return to the great truths and principles of the Christian religion. There is constant need of positive and constructive efforts. Conservatives can still go deeply into the realities and riches of the Faith. No one has all the truth. Much can yet be done in clarifying the issues, enlarging man's comprehension of accepted truth, and in speeding along the return to sanity. As a splendid illustration of constructive effort, one might mention the recent book, *Personality and the Trinity*. The author, Dr. John B. Champion, is Professor of Christian Doctrine in The Eastern Baptist Theological Seminary. Studies in Personality and in the Trinity are far from novel. The unique thing about this book is the manner in which Dr. Champion inter-relates these themes, throwing a flood of new light on them. In deepening the Christian thinker's hold upon the facts and significance of personality in both God and man, Dr. Champion does for theology what others are doing for philosophy and science. There is indeed much to encourage us these days, despite the fog and noise in other parts. The book is reviewed elsewhere in these pages.

* * *

ONE OF OUR popular periodicals calls editorial attention to the fact that a little band of missionaries is being dis-

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patched to India, and adds that "the church is evidently much more interested in souls ten thousand miles away than in souls that are perishing here at home, in Chicago and New York and Boston." This is an ancient criticism, and as false as it is hackneyed. If the writer had a modicum of honesty or fair play he would take the pains to investigate before uttering so sweeping a condemnation; and he would find that it is just those churches and denominations that are doing the finest kind of missionary work in the cities where they are located, here in America, that are carrying forward the most effective service in faraway lands. However, the shallow jibes of American newspapers, themselves thoroughly pagan, must not be too seriously received.

* * *

ANOTHER WORN-OUT and worthless charge recently made by another secular journal, may have some weight with many people who are all too ready to listen to carping criticisms, directed against the Church and its leaders. The allegation is that Christian people are indifferent to social conditions, and neglect the needs of their immediate neighborhood, while they are forever singing hymns about "the land that is fairer than day" and the only true home "over there"! The most recent of these cynical gentlemen of the secular press affects to believe that church people are too "other-worldly," that they talk about a heavenly city instead of concerning themselves actively with the earthly city which is here and now, and in which they have their habitation, that they dream celestial visions instead of doing earthly duties. Instead of praying to a distant Deity they should be wrestling with present and powerful tasks. And so forth!

* * *

WELL, THERE ARE really very few church people in this day who are so otherworldly and visionary as this writer assumes to believe. The trouble is just the other way. Church people are too apt to busy themselves with little local labors, and to fail quite completely in their vision of

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heaven, their contemplation of eternal truths and their close communion with God.

If ever a nation and people needed to win a sacred vision and an illuminating revelation of God and heaven and the infinite realities that abide forever, it is our nation and our people at the present hour. Jesus Christ was always in intimate fellowship with heaven; thus was He able to minister mightily to men.

"Cold mountains and the midnight air
Witnessed the fervor of His prayer."

Through the agency of personal and constant communion with celestial verities He secured empowerment for practical service of men. Of all the victories of the seventy, whom He sent forth, that which they cherished most dearly was the conquest they had been able to obtain in casting strange and evil spirits out of men's souls. Yet the Master gently rebuked them, saying, "Rejoice not that the devils are subject unto you, but rather rejoice that your names are written in heaven." He approved the fact that they had exercised command over harmful spiritual forces. This was a far greater indication of their faithfulness than any triumph over mere physical powers; nevertheless, He urged the far loftier attainment, the supreme value of heavenly attachments. To-day's lack is the failure of such attachments, the loss of the God-consciousness in work and effort, the absence of the Holy Vision.

* * *

IF THE CHURCH would conquer it must pray. Moses, at the burning bush, refused to go forth to his Egypt until he had prostrated himself before God in gratitude that he had been chosen to deliver Israel. Ezra, leading back the exiles from Babylon, paused upon the banks of the river Ahava and bowed before God. Judas Maccabæus went from one battle to another in the very atmosphere of prayer. Paul faced pagan Europe only after he had had the heavenly vision, and was emboldened by it to undertake great things for God. Francis, in the ghetto of Assisi, drew upon

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the riches of heaven before he led forth the Little Brothers of the Poor to preach renunciation, and give spiritual quickening to many lands. Luther spent an hour with God each morning, and when his duties multiplied increased the period of communion to two hours that he might fight for God more nobly in the midst of things. Cromwell was not so rough and ready as Luther, but he halted before every emergency to gain light and power through prayer, and he thanked God in the secret place for every deliverance—"deep-hearted Calvinistic Cromwell." Always the great fact is the same. The commanding soul is the humble soul, ever communing with the heavens, and so receiving strength for holy service in the world of work.

* * *

THE FIRST MEETING of the General Convention of the Protestant Episcopal Church in America was held in Philadelphia in October, 1785. During the present month a large group of bishops and laity has assembled in the same city to observe the hundred and fiftieth anniversary of the important event. This denomination is called the Protestant Episcopal Church of the United States of America. It was so named in the year 1780. It may be said to represent the Anglican Succession in America. Presiding over the Convention of 1785 was a young and zealous churchman, Rev. William White, rector of the parish, who was soon to become the first bishop of the church in this land to be consecrated by the Archbishop of Canterbury, and the first presiding bishop on this side of the Atlantic. The Bishop of London had been the authority over the parishes in Philadelphia, which numbered three in 1785. The practical separation of the American from the English Church had occurred in 1776, while the "technical" and final separation took place in 1783, although it was still necessary for a clergyman who had been chosen to the bishopric in this country to take the long, costly and even dangerous voyage overseas in order to receive consecration at the hands of an English prelate; and the same was true of any young man who was ready to be ordained as a priest. Thus the

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Protestant Episcopal Church retained its British connections for some years following the Revolution, and after all other Protestant churches had become entirely free of such foreign relationships.

* * *

IT SEEMS LIKELY that the title of "Protestant Episcopal," for so long the recognized title of this denomination, will be permanently retained. The High Church party is not large in numbers or in influence in this democratic country. A famous Englishman, when asked what was the difference between the Roman Catholics and the Anglo-Catholics, said: "The Romanists are Papists; their Anglican imitators are Apists." There are some Apists in the Episcopal communion in this land, especially in that religious fellowship of the "wild and woolly West" called the Fond-du-Lac diocese. These High Churchmen, or extreme ritualists, have been very anxious to have the name of the Protestant Episcopal Church changed to "The American Church," a delicious piece of unmitigated snobbery. For one particular sect to assume such a title would have been a rather pitiful but really laughable attempt to insult the remaining fifty million church people on this continent. The various divisions of this Church in England have been dubbed Low and Lazy, Broad and Hazy, High and Crazy. Fortunately, in our matter-of-fact America the High and Crazy element has not been able to dominate the situation. The excellent common sense of the great body of noble-minded communicants in this fine group of Christians prevailed, and no such bumptious cognomen as that of "The American Church" will be allowed to tickle the humor of the critics.

* * *

SPEAKING OF Episcopal establishments it is interesting to notice the healthy growth of the Anglican Evangelical Group Movement in Great Britain and its Colonies. At the annual meeting of this organization, held in London, the Chairman, Rev. J. P. Gibson, spoke of the opportunities of evangelicalism. While paying a tribute to the stress which the Oxford Group Movement has laid upon the sense

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of the corporateness of the Church, he criticized the limitations and restrictions which Anglo-Catholics have placed upon the meaning of Catholicism. In working for the great Universal Church of Jesus Christ, which is the body of all faithful believers in every church throughout the world, the simple and loving and spiritual genius of the Evangelical Group Movement has given the Anglican Church a new conception of the real and vital meaning of Catholicism.

* * *

IN CONNECTION with the same Group gathering Canon Barry, the author of that notable book *The Relevancy of Christianity*, attributed the growing distrust of freedom and contempt for human nature, everywhere manifest in the world to-day, to a widespread effort to eliminate the supernatural from life. He asserted that the only hope for the world to-day lay in the Christian Church as the focus and instrument for the liberation of the Spirit into a richer experience of the life-giving touch of Christ on the life of man. Further than this, he stressed the "relentless insistence" of the New Testament on the Holy Spirit as being God at work in men and women, in and through Christ; and urged an ever stronger emphasis upon the essentials of the evangelical faith; that the hearts of the sinful multitudes may be brought to bow to Him who is the eternal Mediator of Power and Grace.

* * *

DR. RICHARD C. CABOT, an eminent Christian physician of Boston, suggested some time ago that theological seminaries should institute a "clinical year" in the heart of their curriculum, and that that year should be a year of practice in applying their religious beliefs in the attempt to encourage, console and steady human souls, and to learn lessons from contact with these souls that would help them throughout their life-ministry. He proposed that in this clinical year students, under the direct guidance of their professors, should visit the sick; attend upon the dying; console the bereaved; advise as to marriage and parenthood; visit

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aged people; discuss personally and judiciously such problems as those of sex, misfortunes and ways of meeting them, delinquency in children and adults and alcoholism; disclose the evils of such vices as gossip, jealousy and anger; set forth quietly and in conversation the values of everyday virtues; and in all these and various other ways lead people into fellowship with the spirit and attitude of Jesus. Dr. Cabot believes that by such an association of professors and students in actual clinical practice a searching test of the sincerity and spiritual energy of each group will be afforded, and a new and strong bond of fellowship, promising more effective service in both cases, will be established between the teaching and the learning groups.

* * *

IN OUTLINING HIS PLAN Dr. Cabot said that he fully believed that the Spirit and power of Christianity are the solution for all social problems, and stated clearly his conviction that the minister in the pulpit should preach nothing but Jesus Christ and Him crucified, no sociology, no psychoanalysis, no secular economics or hygiene, but that in his active ministry he must be wisely and well prepared to meet and solve all sorts of personal and social questions, so that the most careful clinical experience should form a part of his theological study. We refer to this plan because it has greatly interested us, and we are convinced that a crying need of theological instruction is a broader and richer study at first hand of important and vital human problems. No theological seminary, so far as we know, has hastened with alacrity to put Dr. Cabot's plan in operation; but all of those that are awake to the needs of the time are beginning to emphasize more strongly than ever before, the necessity for vigorous clinical practice as a definite part of the curriculum requirements.

* * *

WHATEVER CHANGES may be made in these theological curricula, however, whether they be in the interest of deeper Biblical knowledge, improved training in homilet-

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ical discipline, or the development of a more virile practical activity and interest in human life, and human conditions, the central urge and the dominant passion in seminary teaching must be redemptive and must emanate from and return to the Cross of Christ. The chief exercise of theological groups should be in the direction of an aggressive and victorious evangelism. The Anglican Group Movement, to which we have referred above, clearly recognizes this necessity. Dr. John McDowell of the Presbyterian Church in this country, says that "the breakdown of religion as a controlling power in individual life and a restraining power in corporate life is a direct proof of the need for a thorough-going regenerating evangelism."

* * *

CHRISTIANS IN GENERAL, and the Protestant churches as a whole, would probably agree that evangelism should hold a place of importance in church work, and that evangelistic activities are greatly needed to-day, since the world has not yet been brought to Christ. Then the crux comes, and the difference of opinion, and the confusion of tongues. We hear of the old evangelism and the new evangelism; of personal evangelism and social evangelism; of pastoral evangelism, professional evangelism and lay evangelism; of church evangelism, and inter-church evangelism; of visitation evangelism, neighborhood evangelism, correspondence evangelism, campaign evangelism. These divergencies of name and type concern chiefly the matters of method and means of approach. There is a deeper question: What are the essentials of all true evangelism?

The evangelism that will save the world in its present distress is spiritual, Biblical, Christly and redemptive. It may be ethical, social or humanitarian, secondarily; but primarily and everlastingly it is born of the Holy Spirit and directed by Him; it is fundamentally spiritual. It is also Biblical, saturated by the teachings and inspirations that spring from Scriptural authority, as was the message of Him who laid the Biblical foundations of His preaching ministry in His exaltation of Old Testament prophecy, in

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His first sermon in His home-town of Nazareth. It is also Christly, animated by the glory of the unselfish Saviour of men who "went about doing good." It is also redemptive, for the saving of a human soul from sin and its recovery and sanctification, constitute the highest human office in the universe of God.

These four characteristics are basic and regulative; and they must form the stimulating working principles in the evangelistic awakening for which the Church and the world are waiting now.

Souls must be saved. Henry Drummond, himself a great evangelist as well as scholar and scientist, once said: "To know and remember the surpassing dignity of the human soul for its own sake, for its godlike elements, for its immortality, above all, for the sake of Him who made it and gave Himself for it, is the first axiom to be remembered in determining the method to be used in evangelistic work." We may well pray daily to our Father in Heaven to give to us, and to His Church throughout the world, in this day of sin and strife and awful indifference to both divine and human values, a quickened apprehension of the wonder and sacredness and eternal worth of the human soul. Such a profound apprehension on the part of all Christians will galvanize them into a new and holy purpose to bring all men to a personal confession of sin and a public acknowledgment of Jesus Christ as Saviour and Lord.

* * *

IT IS IMPOSSIBLE to exaggerate the seriousness of the times through which we are passing. The years are multiplying in which it is truthfully said that we are now in the crisis of the ages. These crises will inevitably unload their cargo in one supreme crisis at some fateful hour. How soon this hour will arrive, only God knows. Our chief concern lies elsewhere than with the time feature of the approaching crisis. The weakling and the moral coward might be willing to seek to discern the time in order to avoid, as far as possible, sharing the responsibilities and sufferings such an

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hour is sure to bring. This is not the case with the true Christian. Suffering is not unnatural in the life of the follower of Christ. Unless he bears his cross after Christ he cannot be his disciple. Christian history abundantly illustrates this truth. Nor is all this history in the distant past; it is abundantly manifest over the face of the earth to-day. It increases year by year. The Christian does not shun suffering. If the rest of us are made to experience the lot of our comrades in Russia, Germany, Italy and elsewhere, we too shall quit ourselves like men. May we be able to do so!

* * *

IF WE AS CHRISTIANS fail to meet the crisis like men of God, the crisis itself will produce only one thing that will not die: the consciousness that we lost the opportunity to prevent the crisis. The glutton who ruins his health cannot erase from his memory the fact of his gluttony. The spendthrift remembers his wastefulness—when it is too late. Poor comfort then! Can the church folk of Russia and Germany look back upon the last quarter of a century and console themselves with the thought that they did their utmost to meet God's challenge? If so, they can suffer in the present crisis without complaint. Are we in America doing all in our power to stop the rising tides of atheism, infidelity, racial and national antagonisms and hatreds? Are we bringing men to a sense of sin and to the Saviour from sin? Are we exercising the patience and wisdom necessary to discover the causes of the world's ills, unrest and irritations? And are we utilizing all the divine resources in removing the causes of all our troubles? If we are, then we can say, come what may we will pay the price exacted of us without grumbling.

* * *

THERE IS NOTHING unimportant if it affects life in any way whatsoever. This is true of the Christian life. But can there be a more urgent call in this hour than for men to "be done with lesser things" and focus attention and effort on the large, the basic, the essential matters of the

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Christian religion in her present-day world situation? Believers of all groups and theological opinions in Germany are now burying their differences underneath weightier matters. If proper attention had been given to these things earlier, what suffering and loss might have been avoided! God is still giving America her chance. Is there not yet room, is there not pressing need for Christian leaders under any name whatsoever to come together to the council table in the supreme effort to discover the mind of the Spirit of God for the churches to-day? It might be used of God to enable the church to save herself from the deterioration, disintegration and excessive suffering that have come upon the churches in other lands.

* * *

IT IS ALWAYS INTERESTING to observe how changing times bring changes in interests and emphases. A while ago first concern was given to the number of unemployed preachers, and how to secure employment for them. This is still a perplexing problem. It is more—it is tragic; tragic for preachers and for churches. Not many weeks ago, a leading layman in a church of more than twelve hundred members, in a near-by state, related a pathetic and heart-rending story. The last pastor was unwise, though a good man in many respects. The church is now split into almost two equal groups. This of course has created a most difficult situation. The pulpit committee have searched far and near, in and out of the state, examining the records, attitudes, habits, equipment and general fitness, of many whose names have not been brought before them; and also, with a lesser degree of interest, those of the several scores who are pressing their appeals. Then the speaker added, with every show of regret and of deepest despair: "We can't find a man equal to our task!" We naturally resent that conclusion; but we do not stop there. We press on to emphasize the more vital question: How can we equip ourselves and the younger ministerial group for our tasks? Evidence abounds of increased attention being given to this matter. Books flow from the press dealing with this whole

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question. It is discussed in our religious journals, in ministers' conferences and in other gatherings. It is a most healthful and encouraging sign! Herein lies largely the task of our seminaries. And these schools will not evade their sacred obligation. Can the churches hold the line until these reënforcements arrive? That question must go unanswered at present.

* * *

CHRISTIAN EXPERIENCE; it is an arresting phrase. Some psychologists and theologians have come near to explaining away its meaning. This has more and more led to the substitution of other religious values for the experience itself, sharing the group ideas, fellowship and enterprise. Now we are discovering that the ideas, fellowship and enterprise are powerless without the experience that is vital. In short, Christian experience is coming back into its own. It is foundational. It generates the life that is needed to give vitality to ideas and programs. Without the mystical, the inward insight into God and life, the humanitarian or social outreach of the church proves to be abortive. There is no lesson of the present world debacle written in bolder outline than the futility of seeking to build a Christian world without Christianity. We are in for a revival of Christianity. It is long overdue. Let it not be hindered longer!

Myles Coverdale and the English Bible

BY PROF. WILBER T. ELMORE, PH.D.

JUST four hundred years ago, on October 4, 1535, a humble man, little known to his own day, and not widely known to posterity, wrote the following words; "Prynted in the yeare of oure LORDE MDXXXV, and fynished the fourth daye of October." This marked the great event of the first printing of the entire Bible in English.

It is especially fitting that the English-speaking world celebrate this great event at this time, and also that we celebrate the three hundredth anniversary of Roger Williams, who one hundred years after Coverdale, was the apostle of the full liberty to use that Bible according to one's own conscience. We have come to a day, which we had hoped had gone forever, when the Bible is prohibited to ever-increasing millions of people, and we do not know how soon even the English people may again have to contend for that freedom which came as a result of the Bible, and which may even again be lost. We may well rally to this celebration, and do all within our power to bring the Bible, the foundation of our liberties, again into its strategic place.

Coverdale was one in a long and noble series of men who did their part to give the Bible to the English people. Nine hundred years before him, Cædmon had the honor of being the first in this line, as he sang his paraphrases, sitting among his sheep and cattle. He was followed by many others whose names are little known. It was five hundred and fifty years ago that Wiclif, the Morning Star of the Reformation, with the help of others, had the honor of putting the entire Bible into English. But his Bible had to be copied laboriously by hand. A copy cost as much as \$150 in our money. Foxe tells of a load of hay being given for the use of the entire Bible for one day. The Lollards copied out portions, and took the message all over England. Thirty years passed by and terrible persecution arose. A law was enacted that all persons reading the Bible in the mother tongue should "for-

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feit land, catel, lif, and goods from their heyres forever." But so great was the love for the Bible that people dared to disobey, and there are today about a hundred and seventy manuscripts of Wiclif's Bible in existence.

A century and a half passed by and another great figure in Bible translation appeared—William Tyndale. The printing press had come, and Tyndale's New Testament, translated from the Greek, was published. Just ten years ago we were celebrating the four hundredth anniversary of that great event. The bitter experiences of Tyndale are well known. Hounded out of England, he did his work on the continent. His testaments were burned, and so maliciously persistent was the work that only two fragments remain. Three hundred and ninety-nine years ago this sixth of October, the gentle Tyndale was led to the place of execution, strangled, and burned. His last words were, "Lord, open the King of England's eyes."

Ten years after the burning of Tyndale's New Testaments, there quietly crept into England another Bible, the first entire Bible ever published in English. Who was the printer, whence it came, when the work was done, has never been discovered. It was Coverdale's Bible.

Of Myles Coverdale we know all too little. When first we meet him he is in the convent of the Augustinian friars at Cambridge. His prior, Robert Barnes, became a Protestant, and was later burned at Smithfield. He no doubt led Coverdale in his change, for Coverdale became a stalwart champion of the new faith. He too would have been burned, but that Thomas Cromwell, then in high standing with King Henry, was his patron. Nevertheless Coverdale evidently thought it best not to be too near the fickle Henry, so he, like Tyndale, went to the continent. It was in 1528 that he left England, and seven years later his Bible appeared. Where and how this work was done we do not know.

Coverdale was not an original scholar. He frankly states that his Bible is translated from the Dutch and Latin. He

MYLES COVERDALE AND THE ENGLISH BIBLE

also mentions five sources. Probably Luther's Bible, and Tyndale's and Zwingli's work were used. He was essentially an editor, as well as a translator. He had great good sense, and also large ability, although not an independent scholar. His language has beauty, harmony and melody. He had a gift for pure, strong idiom. To him we owe, "The days of our years are three score years and ten," and other passages which we still use today. He is quaint at times, as in Proverbs 16: 28, "He that is a blabbe of his tongue maketh division." Job 19: 18: "Yea, the very desert fools despise me." The Psalter in the English Prayer Book is based on Coverdale's translations, and many of his strong expressions still remain.

Coverdale was a tactful and diplomatic man. No one could ever accuse him of cowardice. To be out of England did not insure safety. Even in the Netherlands Tyndale was imprisoned and later killed. Yet Coverdale used all his ingenuity to save himself from the same fate. He dedicates his Bible to King Henry in a somewhat effusive prelude. Yet here he shows diplomacy, and really was venturesome. He says the "blind bishop of Rome" gave Henry the title of Defender of the Faith because he "suffred your bysshoppes to burne Gods word the rote of fayth, and to persecute the lovers and mynisters of ye same." His thought is that now that Henry has broken with the Pope, he should not continue to please the Pope by destroying the Bible. The dedication is long, and closes with an appeal to the king. We have no record of any response on the part of Henry, but at least the new Bible was allowed to circulate.

The production of this Bible four hundred years ago, was by no means the end of Coverdale's work. A guileless and modest man, asking nothing for himself, he continued to work untiringly for the great object of his life. One year after the production of this Bible Tyndale was killed, and within a second year we find two revised versions of Coverdale's Bible, inscribed, "set forth with the king's most gracious approval." Tyndale's dying prayer had to some extent been answered. The third year Coverdale published in

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Paris a revised version of his New Testament with the Latin version in parallel columns.

Now appears the Matthews Bible. John Rogers, an Oxford graduate, had been closely associated with Tyndale, and probably with Coverdale in Holland. He saw the deficiencies of Coverdale's version, but more than that, he had in his possession the unpublished manuscript of Tyndale's Old Testament translations. He now produced a composite Bible, using all of Tyndale's work, which consisted of the New Testament, and the Old Testament as far as 2 Chronicles inclusive. The rest of the Bible was Coverdale's translation. Thus all of Tyndale's work was at last in the hands of the English people.

The book was dedicated to "The Moost noble and gracious Prynce Henry the Eyght and Queen Jane." The name, Thomas Matthews was on the title page to avoid the hated name of Tyndale. This was probably a pseudonym for John Rogers, or the name of some patron.

Cranmer sponsored this Bible, and in a letter to Thomas Cromwell asked him to secure the king's permission that it might be sold and read "without danger of any act, proclamation, act or ordinance heretofore granted to the contrary. until such time as we bishops shall set forth a better translation, which I think will not be until a day after doomsday."

Cromwell secured this permission, and thus King Henry who had prescribed Tyndale's New Testament in 1525, now one year after Tyndale's martyrdom, which he at least made no effort to prevent, gave full consent for the circulation of all of Tyndale's work. We may imagine some smiles of satisfaction on the part of John Rogers and Myles Coverdale. No doubt Rogers felt the danger of having associated with Tyndale, and so did not want his name or Tyndale's associated with this Bible. He was the first one to die as a martyr under Bloody Mary. His name for two hundred years was a household word in England.

Again Coverdale appears. He seems to have rejoiced in the Matthews Bible, even though it did supplant his own.

MYLES COVERDALE AND THE ENGLISH BIBLE

Cromwell, shrewd politician and far-sighted churchman, recognized the deficiencies of Coverdale's work, and also realized that if Henry should discover how he had been brought to sanction Tyndale's work trouble would come. He secured the services of Coverdale to produce still another Bible to take the place of the Matthews Bible. The new Bible would not bear the name of Coverdale, and its production cast reflections on the work he had already done, yet gladly he undertook it.

What a change in working conditions! Now with royal sanction and patronage it was possible to secure the services of the best of scholars, and Coverdale's great sagacity, his ability as an editor, his power to use others, and his favor at court, made the work easy and successful.

The translation and editorial work were done in London. Then Coverdale took the work to Paris to secure better printers. But persecution had broken out there. Francis had just put to death eighteen Protestants with atrocious cruelty. Coverdale's work was ordered to be confiscated, but Coverdale outwitted the Inquisition and escaped with all of his work to England, even taking with him the printing outfit, presses, and printers.

In 1539 this Bible was completed. Because of its size and magnificence it was called The Great Bible. And all this within four years of his printing of his first Bible. Coverdale's industry and ability to turn out work were amazing. The frontispiece was shrewd. It was a picture by Holbein of King Henry handing the Bible to Cromwell and Cranmer.

Cromwell now brought about an order to the clergy that "one boke of the whole Bible, in the largest volume, in Englyshe, be sett up in summe convenyent place within the churche that ye have care of, whereat your parishoners may most commodiously resort to the same, and rede yt." And this just twelve years after Tyndale's New Testament was publicly burned at St. Paul's. To this revolution in thought, and to the acceptance of the Bible and the eagerness for it, the greatest contribution had been made by Coverdale.

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But Coverdale's work was not done. He was yet to have a part in the translation and publication of still another Bible, the notable Geneva Bible.

The very next year after the publication of *The Great Bible* Thomas Cromwell's head fell under the executioner's axe. Match-making is always precarious. He arranged the marriage of Henry with Anne of Cleves, and in this case it was not the wife who was beheaded, but the one who introduced her. And now at last persecution reached the sheltered Coverdale. Twenty years had passed since Coverdale published the Bible which we commemorate this year. Cromwell is beheaded; Henry is dead; King Edward has completed his short and pathetic life; Bloody Mary is reigning; John Rogers, Coverdale's fellow worker was the first one burned by her. Coverdale too would have been burned, but again he was most fortunate. His brother-in-law was chaplain to the King of Denmark, and that monarch interceded for Coverdale and saved him. As it was he was deposed from the bishopric of Exeter, which position he had held for three years; he was imprisoned, then banished. In Germany he married, taught school, and was pastor of two different churches. Then, like so many other refugees, he made his way to Geneva.

One good result of Mary's persecution was the gathering together in Geneva of so many scholars, and from them came the Geneva Bible. Again Coverdale with his usual self-forgetfulness, gave his valuable aid to a work which would finally supplant his own, and would not bear his name. But in all this he rejoiced. This is his crowning work. The congregation in Geneva paid for the publication of this Bible. It found great favor with the English people, and held its place until the production of the King James version.

Thus the work of Coverdale spanned the time of Bible revision from Tyndale to King James. Many other versions were produced, but he had an active and principal part in the formation of the great Bibles of this time; the Coverdale Bible; the full publication of Tyndale's work which

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with his own was known as the Matthews Bible; The Great Bible; and the Geneva Bible. Few men of his generation were more useful. A great zeal, unflagging industry, the ability to work with others, the lack of any taint of jealousy, and a large portion of tact and diplomacy, made this man of moderate attainments supremely useful.

The last days of Coverdale were spent quietly in England in the reign of Queen Elizabeth. He had the joy of seeing the Bible again welcomed, and come into general use among the people. He continued his useful work by publishing translations of other subjects from the works of Luther, Calvin, and Bullinger. He also wrote much himself.

Coverdale was offered a bishopric, but he had become much of a Puritan, and would not consent to the use of vestments, which he felt were too significant of Romanism. He was beloved of the children, who would flock to him as he walked in the streets. Coverdale became a winsome preacher in his declining years; so much so that people would come to his door to ask him when he could again be heard. February 19, 1569, thirty-four years after the publishing of his Bible, he died in London at the good old age of 81, full of honors and good deeds. Well may we celebrate this man, and make this an occasion for a renewed devotion to the Bible, for which such men labored and suffered, and so many gave their lives.

Moody the Winner of Souls

BY ARTHUR THOMAS FOWLER, PH.D., D.D.

DO ALL the good you can, in all the ways you can, as long as ever you can." It is no uncommon thing in reading a biography to find a single illuminative incident or expression which is the key to a character and career. This is such an expression. Perhaps we learn more of Mr. Moody's mind and heart from this motto written on the fly leaf of his Bible than from anything else. To estimate such a life there must be more than mere casual observation. Henry Drummond, who was an ardent admirer of Mr. Moody, once said: "To gain just the right impression of Mr. Moody one must make a pilgrimage to Northfield," indicating that any estimate of a man's character must be based not alone upon his mental and spiritual furnishing, but upon his surroundings, especially when they are the product of his own life and thought. Mr. Moody's career, from whatever standpoint we view it, must be regarded as unique. The period in which he closed his life was an ardent and expectant age, and the chief interest for us lies in the fact that he stood at the head, if not as the originator, of a movement known as modern evangelism. He came from sturdy New England stock. His parents were clean in life, kept a good conscience, played a brave part in adverse times, and enjoyed the respect and confidence of all the good people who knew them. The boy Dwight L. was one of a family of nine children, left early in life solely to the care of a widowed mother. His early energies were divided between a little New England farm and the country school, both of which yielded little in social advantage or intellectual power. However his mother seems to have made an impression upon him, which he gratefully acknowledged in after life. His inheritance and his early environment had much to do in making him what he was. At seventeen he tried merchandizing in Boston; a few years later he embarked on a like occupation in Chicago. In

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1860 he gave himself to religious work which had engaged his attention for six years previously; this he followed until he was sixty-two years old, when he died, having won recognition at home and abroad as one of the most successful evangelists. He brought to life a good constitution, a hardy frame, irrepressible and apparently exhaustless enthusiasm, uncommon sense, clear judgment, an imperious will, and an ethical sense which was clear and sound. There can be no question that his native gifts would have secured attention in any line he might have followed. It is a superficial judgment which allows his lack of scholastic and literary qualities to obscure the real proportions of his manhood. We are all aware that grammatical and rhetorical consistencies are not always the final test of greatness, or even of culture; of course neither is the opposite always true. The personality of a man must always stand above mere advantage—Cromwell's soul is not to be judged by the wart on his nose, or Nelson's ability because he was blind in one eye.

Mr. Moody was wont to compact his autobiography into the statement: "I was born in 1837 after the flesh, with a wicked nature which I had inherited all the way back from Adam; I was born again in 1856, when I became a child of God." Here is summarized his theology, and the sources of his spiritual life and character. He was born to be a child of God; to enter upon this estate he must be born again; to be born again there must be a renewing of his nature by the operation of the Spirit of God. There is nothing new in this; it would be what is called "soundly orthodox doctrine." Neither in his views of Scripture nor in his estimate of Christian experience did he depart from the traditional attitude of the church.

His conversion was like that of many other men. A word in season from his Sunday School teacher led him to know that another was interested in his salvation. Of his inner conditions at that time—the adjusting of business success and social freedom, with contending feelings and volitions; uncertainty whether to defer or to make the supreme choice; that is, of the psychology of his conversion, he had little or nothing to say. That it was definite and experimental, that

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it involved a struggle and victory, that it had brought something into his life which had not been there before, and that it gave a new direction to his life, was enough for him to know. Years afterwards in recalling that period he said: "I thought when I first tasted the joy of my own salvation it was the most delicious joy I had ever known, and that I could never get beyond it." At another time he said: "I remember the morning I came out of my room after I had first trusted Christ. I thought the old sun shone a good deal brighter than it ever had before. I thought the birds were singing a song for me. Do you know, I fell in love with the birds! I never cared for them before. It seemed to me that I was in love with all creation. I had not a bitter feeling against any man, and I was ready to take all men to my heart." This spiritual phenomenon, if such it may be called, is very natural and simple. Of extraordinary experiences such as the anguish for sin, the deep sense of guilt, the dreadful looking for judgment, the torments of remorse; or on the other hand, the supreme ecstasy of deliverance from an overwhelming burden, the bliss of forgiveness, and the rapturous sense of a new life pouring in upon him, there appears to be no trace, nor can we regret that these elements were absent. It would have been easy for him to make his own conversion the type of all conversions, and to have multiplied needlessly the barriers before a soul coming into the Kingdom. As it was he was left free to insist upon the truth that even at this late day, it is so hard for some to see, that there are diversities of operation by the same Spirit. It was often a wonder to many, how a man holding such hard and fast views in regard to questions of belief, and such a literalness of interpretation of some portions of Scripture, could be so free and informal in his teaching about the beginning of the Christian life.

Mr. Moody's prototype was Bunyan's Christian, when his eyes were turned toward the Celestial City. He saw the realities of the invisible world. His preaching seems to have been based upon a succession of visions. In his addresses the imaginative element is large. "I see" is the oft recurring expression. His vivid sense of spiritual things produced for

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him an atmosphere in which passion and earnestness were easily kindled. To him God was in all, through all, above all, and man was created by Him, and for Him. This Mr. Moody believed with all his mind and heart. It was his expression of this elemental position in an untheological way, that made him the literalist that he was in his view of the Bible, and an even more audacious literalist in his view of prayer and his foundation for faith.

As Mr. Moody's initial experience was simple and natural, so the means used by him for growth were obvious and common. He threw his whole nature into a threefold discipline—the study of the English Bible, prayer, and specific religious work; and this he maintained with the utmost vigor until the end of his life. He had no treasures upon which to draw, no weapons with which to fight, which were not accessible to every disciple of Jesus. He tells us that he faced and overcame “the dark waves of hell,” “the waves of persecution,” “doubts, fears, and unbelief,” all because he was firmly fixed on the Rock of Ages.

The Bible to Mr. Moody was the very word of God. It was not only efficient, but sufficient. He accepted it as he once said “from cover to cover.” He also declared that his faith could find nourishment in the least promising passages of Joshua's territorial list, or the genealogical tables of the Chronicles. However his career affords an important illustration of the value of Bible study as an educational discipline. In his early days his lack of literary training, and his rather crude use of the printed page were very noticeable, but in later years his mastery of style, and his ability to deal with the subtleties of religious discourse, so that all grades of intellect were moved by him, were equally noticeable.

His view of inspiration was the ancient traditional verbal theory. To him the Bible was all verbally inspired, and therefore equally inspired in all of its parts. The writers of Scripture wrote as they were moved by the Holy Spirit, and wrote what was divinely judged necessary for man. To depart from this; to abate one jot or tittle of its authority, whether the passage was from Esther or the Apocalypse; to

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raise questions about the authorship and the comparative value of the different books; to treat their contents as "literature"; to call their narratives "myths" "fables" or "idealized history," he looked upon as pernicious. He could not abide such methods. Yet for devout men like Henry Drummond and George Adam Smith, who were not only profound scholars, not only evangelical but evangelistic, he had the warmest affection. For higher criticism he had little patience and less use. When told that his view of inspiration was unscientific, if not impracticable and impossible in the modern age, his reply would be that it was the view of the fathers for many generations and was therefore sufficient for him. Carried to its logical conclusion, Mr. Moody's view of the Bible would find its illustration in that of an old lady, who, when advised by a friend to read the revised version of the Scriptures instead of the King James version, replied, that the old version of the Bible which was good enough for Paul was therefore plenty good enough for her.

Yet while apparently he never saw the falsity of his position which with its strict verbal inspiration would petrify the Bible for us, turn its dignity into stiffness, and its movement into a stunt, and which is responsible for much of the anti-religious spirit of our time, he had no use for that loud-mouthed dogmatism, which anathematizes other men of opposite views, and which covers up its own ignorance by arrogance of assertion. While he may be designated as a traditionalist in belief, he was not a dogmatic confessionalist. While fixed in his own views, he was fair to those who differed from him, and differing or agreeing he was always a Christian gentleman. Speaking once of a minister who had issued a pamphlet against the Higher Criticism, the spirit of which was anything but Christian, he said: "In my opinion its temper does more harm than the view it combats." It was pain to him to see how angry those who posed as defenders of the faith could be in discussion.

It would be a mistake however, to suppose from what I have said, that Mr. Moody did not catch the spirit and genius of Scripture. His expositions, when not on speculative sub-

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jects, were always helpful and were marked by superior knowledge and insight. Granting that his knowledge of the Bible was unscientific, he made it minister to edification. Few men have known the English Bible better, and few knew how to use it better for the securing of results in evangelistic meetings. Of course there were those to whom he was utterly unintelligible. Take this as an example of a reply to a man in sincere intellectual difficulties: "When men argue I give them the Bible. When they say 'We don't believe the Bible' I just keep right on giving them the Word of God." To a man who would be a deep student of the Scriptures, and who would know the true spiritual meaning of the sacred text, Mr. Moody's method of Biblical study must seem superficial. In his hands and for his purposes it was marvellously effective. To other men seeking a short cut into Christian service it would be most dangerous. What will happen if the young men who are to be the future leaders of our churches should heed instruction like this: "All the stimulant a man needs is the Word and the Grace of God," or "All the book you want to meet infidelity with is the Word of God." Yet leaving this out of consideration, to him, in his unwavering acceptance of the Bible as the exact and final Word of God, it meant righteousness and fullness of life.

A natural outgrowth of this view of the Scriptures was a view of prayer, equally audacious in its literalism. Does not the Bible say as plainly as it can be said, "Every one that asketh receiveth?" And "Believe that you receive and you shall have it." Are not these the words of Jesus himself? Does not our Lord mean what He says? Is it not God's own declaration that He wants to be gracious to His people? Why then should we hesitate and doubt? Are not all the resources of Infinite Power and Infinite Love at the disposal of human faith and prayer? Is it not the worst sort of unbelief, and a denial of God's faithfulness to hesitate? So prayer became one of the chief factors in Mr. Moody's life. In his praying as in his reading of the Bible, he was more concerned about getting results than about having any consistent

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theory. He once said: "In all my life I have never seen men and women disappointed in receiving answers to their prayers, if these persons were full of faith and had good grounds for their faith." "Of course" he adds, "we must have a warrant in Scripture for what we expect." As to God's method in answering prayer, he had no cut and dried rule of prescription. He might give the thing asked for, or some other thing, or nothing; whatever was done was God's way, and God's way was best. In his praying he never indulged in spiritual extravaganzas; such as tempting God by anointing with oil, trying to turn stones into bread, or having the world made Christian by Divine decree. He simply asked God for the thing he wanted, and believed that he was heard; a visible or tangible answer added nothing to his satisfaction, and the absence of such a manifestation subtracted nothing from his faith. He believed that all things worked together for good as far as prayer was concerned.

No less noteworthy than the foregoing was Mr. Moody's genius for religious work. He looked for spiritual discipline through specific religious activity among his fellow men. In many respects here he was a genius. From the small beginnings in Chicago he went on to his monumental evangelistic meetings in other great cities. Perhaps outside of Mr. Spurgeon it was not given to any other man to move such large audiences. He cultivated an insight into human nature. Mingling with men he learned men, and learned from men, profiting by his instruction and knowledge.

To Moody the fundamental thing was religion; it went down deep beneath everything else. For instance his attitude toward temperance was very different from that of Miss Frances Willard. To her temperance was religion; to Moody the Christian religion was far more than temperance. Miss Willard would work with anyone who favored her cause, even those who denied the divinity of Christ. There Moody could not follow her. No matter how good the cause, he felt such a position was faulty. This led Miss Willard to remark: "Brother Moody's Scripture interpretations concerning religious toleration were too literal for me, the jacket

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was too straight, I could not wear it." But she did not say, here lay Moody's consistency and strength.

His life was expressed in an ideal Christian temper exercised upon a simple human plane. In this he leaves us the example of a marvellous record of self improvement, self control, and self abandonment to the service of Jesus Christ, and of all Christ came to save. He would have explained his life with one word—Christ. This was the supreme evidence, the conscious presence of Jesus Christ in his life. He tried to answer the love of Christ with the love of his own life, and in the atmosphere of that mutual love, he grew into a Christian manhood. This companionship strengthened with the passing years, and the human love waxed greater and stronger.

Moody was kindly and large minded, though he could stand if he thought it necessary. He was different from General Booth who could say, "I will never forgive the Baptists, neither in this world nor the world to come."

Whatever estimate one might form of some of his views, there was nothing about him that gave any suspicion of insincerity. He was honest and candid. He never indulged in religious cant, and it was hard for him to sit on the platform with any other man who did. He seemed to know instinctively whether a man was real. When Torrey hobnobbed with Alexander Dowie he reprimanded him for it. Torrey had the wisdom to accept the decision. It can also be said to his credit, that in his later years he saw the need of that training of which he had been deprived, and so the schools at Northfield were founded. He also came to put more emphasis upon training for Christian service, and his later evangelistic meetings took on more of the nature of opportunities for spiritual culture among Christian people. There were those who claimed that this witnessed his decline of faith and spiritual power, but he knew better, realizing that permanence in religious life was found not alone in emotionalism, but in bringing the reason into operation. To accomplish this he brought eminent religious leaders and teachers to his

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aid, and when bigots protested he still stood by the proposition.

There is much we may all learn from this man's life, which as George Adam Smith says was "so crowded with strong work, so strong in gifts, so luminous with faith and a burning love." We may not be able to follow his methods, or utilize all the agencies which he employed, but God can and will give us in answer to our prayers and efforts, the same spirit and clothe us with the same power for the salvation of men!

The Huguenots

II

BY HENRY J. COWELL

Fellow of the Huguenot Society of London; Sub-Editor of "The Baptist Times" (London); Officier de L'Instruction Publique de la France

LOUIS XIV had solemnly sworn, at the beginning of his reign, to maintain the Edict of Nantes, but he came to look upon himself with all sincerity as really the sole proprietor of all the territory in his kingdom, the sole legislator, the supreme judge, the living epitome of the whole State. At length he came to think that minds as well as bodies were subject to his sway, and he treated as high treason all conscientious objections to his sovereign pleasure.

The document of revocation issued by the King withdrew every grant of whatsoever nature that had been made to the Protestants. All the churches of the Huguenots which yet remained in being were to be torn down immediately. All gatherings of Protestants for worship were forbidden. Nobles were forbidden to hold services in their houses or upon their land. Huguenot ministers who refused to embrace the Roman faith were ordered to leave the country within fifteen days. All children born henceforward to Protestant parents were to be christened within twenty-four hours of birth by the priests and brought up in the Romish religion. All refugees were invited to return to the country within four months: if they did not, their property was to be confiscated.

The two things upon which the narrow-minded King set his heart more than anything else were the instant destruction of the Protestant churches and the immediate exile of such pastors as rejected the tempting bribes offered them for apostasy. He made sure that without churches and without ministers the Huguenot laity would quickly give in. Men and women of all ages who would not yield were stripped of all they had. The women were carried away into nunneries, in many of which they were almost starved, whipped and

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barbarously treated. Legacies left by pious Protestants to their churches for the benefit of the poor were ordered to be turned over to the nearest Romanist hospital.

Without an exception the bishops of France applauded and actually assisted in the King's dread enterprise—which, indeed, they had been for years, as a body, suggesting, encouraging, promoting. "The attack upon the Protestants of France which culminated in the Revocation," says Professor H. J. Grant, "was due almost entirely to religious intolerance. The Church had never abandoned her desire for uniformity of her belief that physical coercion might legitimately be used to enforce it. The King's personal feelings counted for something, but the Church of France was the strongest driving force. Her clergy were distinguished by sincerity, learning, and even by social sympathies; but they had always regarded the Edict of Nantes as an insult, and passionately desired its withdrawal—or, if that were not attainable, its restriction within the narrowest possible limits."

The Revocation, writes another authority, meant that "Protestants could neither be born, nor live, nor die, without State and priestly interference. Protestant midwives were not permitted to exercise their functions; Protestant doctors were prohibited from practising; Protestant surgeons and apothecaries were suppressed; Protestant advocates and lawyers were interdicted; all Protestant schools, public or private, were put down. Protestants were no longer employed by the Government—not even as laborers on the public roads. Even Protestant grocers were forbidden to exercise their calling. There must be no Protestant librarians, booksellers or printers. All Bibles, Testaments, and books of religious instruction were collected and publicly burned; there were bonfires in almost every town. Protestant grooms were forbidden to give riding lessons. Artisans—shoemakers, tailors, masons, carpenters—were forbidden to work without certificates that their religion was Catholic. Protestant barbers were forbidden to cut hair. Protestant washerwomen were excluded from their washing-places on the rivers. In fact, there was scarcely a

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degradation that could be invented or an insult that could be perpetrated that was not practised upon those who refused to be of 'the King's religion.' "

Pope Innocent XI held a solemn consistory at Rome and gave public expression to the joy which he felt at the occurrence of so auspicious an event in French history as the suppression of the Huguenots. The "Te Deum" was sung, and for three whole days the City of Rome was illuminated. A laudatory oration was delivered by a Jesuit preacher, and a medal was struck to commemorate the event.

Towards the latter quarter of the seventeenth century there was hardly an important industry in France in which Huguenots were not engaged, so that, numerous as they were, their importance was out of all proportion to their numbers. "In almost every branch of industry," says R. L. Poole, in his "History of the Huguenots of the Dispersion," "they surpassed the Catholics. One reason why Protestants prospered as compared with the Catholics is that the Huguenots worked on 310 days of the year as against the Catholics' 260, because of the excessive number of religious holidays."

Now let us see what followed upon the Revocation. Many of the Huguenots abandoned their possessions without wavering, and, hunted from church and hearth, paid their last piece of money to such Dutch or English shipmasters as would accept them on board. The English seaports were thronged with fugitives who had risked the passage, without food, in the most miserable of boats. Colonies were formed along the south coast of England from the Severn to the Thames. Churches grew up at Bristol, Barnstaple, Bideford, Plymouth, Stonehouse, Dartmouth, Exeter. In addition, Winchelsea, Rye, Dover, Sandwich, Faversham, Yarmouth, received refugees who for the most part went on their way to some known colony and especially to the older settlements at Norwich and Canterbury. We hear of calico-workers in Bromley; cotton-spinners at Bideford; lace-makers at Buckingham, Newport Pagnell, and Stony Stratford; furriers and hatmakers at Wandsworth; tapestry-workers at Exeter; wool-carders at Taunton; linen-makers

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and sailcloth-makers at Ipswich; weavers at Smithfield, Hoxton, Stepney, Bow, and Canterbury; silk-workers at Spitalfields; paper-makers at Maidstone, Laverstock, and Glasgow; kersey-workers at Norwich; cambric-workers at Edinburgh. Others went farther afield to Ireland, to Boston, New York, South Carolina, Maryland, Virginia. In England a quarter of a million pounds were raised for the relief of the refugees.

There was scarcely a branch of trade in Great Britain but at once felt the beneficent effects of the large influx of experienced workmen from France. Besides improving those manufactures which had already been established, they introduced many entirely new branches of industry.

It is calculated that altogether from 250,000 to 300,000 left their native land for conscience sake. In Friesland and Holland, about 100,000 settled; in Germany, perhaps 75,000; in Britain and America, probably 80,000; in little Switzerland, 25,000. In the City of Geneva alone, with 16,000 inhabitants, 4,000 refugees were lodged and fed for nearly ten years. During the first twenty years after the Revocation, about 100,000 refugees passed through Frankfort-on-the-Main, and 30,000 more in the next twenty years. From Normandy alone, 184,000 Protestants made their escape. Rouen lost a quarter of its population. In Lyons silk-looms in use were reduced from 18,000 to 4,000. In Tours, of 3,000 ribbon factories, only 60 remained. In Metz the manufacture of cloth was reduced by three-fourths.

Let us look once more at the refugees in England. The first Huguenot churches in England date from the sixteenth century, as also the introduction of the Huguenot industries such as the woollen, worsted, and napery trades, silk-wear, tapestry, dyeing, glass-making, pottery, paper-making. From 1685 onwards many thousands of Huguenots of note made their way across the channel. These fugitives helped not a little to formulate the public opinion which offered the throne to William of Orange. They gave to William the support of their military talents, their political interest, their financial resources.

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One of William's first acts as King of England was to appoint a committee to enquire into the necessities of the French immigrants. In its report, this committee stated that

"The French ministers and others, fled hither for refuge, expressed a high sense of their gratitude for the generosity and charity of this House in taking into consideration their distressed case. To show how ready they were to manifest their fidelity to the Government of this nation, they represented how the youngest and strongest of their body were lately formed into three regiments ready to lay down their lives in defence of the Protestant religion and liberties of England. There are nearly 20,000 more of them who exercise their trades in divers parts of this kingdom; but there still remain above 2,000 persons unable to provide for themselves—divines, physicians, merchants, gentlemen, common people—many of them heretofore rich and flourishing in their own country but now reduced to the utmost misery."

An annual grant of £17,200 from public funds was made, and a Royal Proclamation was at once issued for the encouragement of French Protestants to transport themselves to England. In Ireland, fugitives settled at Portarlinton, Youghal, Dublin, Lisburn, Waterford, Kilkenny, Carlow, Cork. Under Queen Anne, there were thirty Huguenot churches in London alone. Practically the whole of these have now disappeared, as later generations became English and adopted the modes of worship of Englishmen.

Now let us note what happened in France itself after the Revocation.

In the country of the Cevennes, the Camisards, after great provocation, rose in rebellion. The cruelty of the fanatical Abbé du Chaila was followed by his murder, and a general insurrection. In 1703 Marshal Montrevel was sent with 60,000 troops, and the grim struggle went on with great ferocity on both sides. In April, 1704, Montrevel was succeeded by Marshal de Villars. The next month the young Camisard leader, Jean Cavalier, accepted the amnesty offered by de Willars. A fresh outbreak in 1705 terminated in the complete desolation of the province, and the de-

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struction or banishment of the greater portion of the inhabitants.

Louis XIV lived for nearly thirty years after 1685, and throughout that period persecution went on uninterruptedly. For a whole generation Huguenot worship had been proscribed and the Huguenot temples had been in ruins. The monarch had persuaded himself—or suffered himself to be persuaded—that Calvinism was extinct. It was on March 8, 1715, in his 77th year, that he issued a final savage law against the Protestants. By this enactment, every Huguenot who in his last illness should refuse the sacraments of the Church of Rome was made liable to the penalties prescribed for persons who had relapsed into heresy. Their bodies were to be thrown upon a hurdle, dragged through the streets, and finally consigned to the filth of the common sewer: moreover, their property was to be forfeited to the State.

But the publication of this most savage of all the laws against the Huguenots coincided in point of time with an event which constitutes an era in the religious regeneration of French Protestantism. This event was the convocation of the first "Synod of the Churches of the Desert." The credit of having first conceived the idea of organizing the feeble remnants belongs to Antoine Court, who, born of humble parents in 1696, seemed quite unlikely to be called to accomplish any important work either in Church or in State, but ultimately became known as "The Restorer of French Protestantism." This is the really heroic chapter in the history of the Huguenots. The suffering and the courage of the Scottish Covenanters can be paralleled from the records of the French Protestants in the eighteenth century.

Louis XIV had claimed that he would extirpate heresy in France even if it cost him his right hand. In March, 1715, he declared that he had put an end in his country to all exercise of the Protestant religion. Yet it was in this very year, even while the King was at the point of passing to another world, that the first Synod of the Desert was held. In face of all dangers, whether of the galleys or of death, the Hugue-

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nots continued to assemble for worship. At the instigation of the clergy, marriages performed by Huguenot pastors were declared null and void, and the offspring thereof illegitimate. The history of the persecuted Church during the period of the Desert is the history of a Church which refused to die: the Huguenots manifested an invincible heroism. By 1756 there were 48 pastors; seven years later there were 62.

The reign of Louis XV (1715 to 1774) brought no relief and no redress in the long tale of persecution. Every man, woman and child in France was required, under severe penalties, to conform to the Church of Rome. Behind the King and his agents were the clergy—bishops, monks, nuns, parish priests—ever urging the civil power to the enforcement of every law against heresy. And yet the churches of the Desert developed gradually but steadily.

In 1787, despite the fierce opposition of the clergy, the validity of Huguenot marriages was once more recognized. An Edict of Tolerance was made largely as the result of the action of the Marquis de Lafayette. In 1789 the States-General declared for complete religious liberty. During the Terror, Huguenot churches were shut and their pastors dispersed; but the principle of religious liberty was endorsed by the Constitution of 1795, and in 1802 the Protestant Church was not only tolerated but actually subsidised by the State.

In 1626 there had been 809 pastors and 751 churches; in 1802 there were but 121 pastors and 171 churches. In succeeding years temples were built and schools were opened on all sides. A Bible Society and a Missionary Society were established, and slowly but surely Protestantism once more took its place in the national life. When the law of December 9, 1805, was passed, separating Catholic, Protestant and Jew alike from the support of the State, the Protestants used their influence only in the direction of rendering the law more liberal, and at once devoted themselves to the reorganization of their churches under the new régime.

The countries to which the Huguenots went were greatly

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enriched by the arts and trades which the French refugees took with them—and still more by the examples of industry, probity and piety which they manifested. One writer says: "The persecuted Huguenots took with them not only their arts and trades but their love of liberty, their faith, their language, their literature. This Protestant emigration was a mighty wave that overspread the earth; it changed the character of the Continent of Europe; its influence was felt in Africa and the two Americas."

And of these same Huguenots another authority writes: "They have enriched many countries by improving their manufactures, by endowing them with new branches of industry, by stimulating their commercial activity. They have set an example of urbanity in social relations, politeness in languages, severity in morals, and inexhaustible charity in their intercourse with the suffering classes."

Similarly, Dr. H. M. Baird declares that "Correctly viewed, the history of the Huguenots is in no sense the history of a lost cause. It is the record of the miserable failure of persecution to destroy freedom of thought. The emigration of the Huguenots, while to France it proved an injury, must be viewed in the larger relations of world-history, wherein the advantages accruing to the Netherlands, to Switzerland, to Germany, to England, to the United States, and to other countries, far more than offset the damage received by the land which the fugitives forsook. . . . The principles for which the Huguenots battled are not only elevated and ennobling, but imperishable."

Professor Grant notes that "Among modern historians, the act of Louis XIV" (in revoking the Edict) "has found no defenders. French historians are not one whit less vehement than English or Americans in condemning the motives and the consequences of the King's act. None can refuse their admiration to the patience and endurance of the Huguenots, or their condemnation to the policy that turned those admirable men and citizens into exiles and outcasts."

Freedom is as the very breath in a man's nostrils, and "where the Spirit of the Lord is, there is liberty."

The Three Struggles of the Protestant Churches of Europe

BY DR. ADOLF KELLER

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An Address to the National Free Church Council Conference at Birkenhead.

TO-DAY the Evangelical Churches of Europe are faced with three struggles in which they should receive the sympathy, the prayers and the practical help of their brethren of the Churches of the same family of the faith in countries more happily situated. Let me, very briefly, outline the nature of the struggles.

I.

The first is the struggle of nearly all Churches for their bare existence. Wherever we look into little Protestant villages in Spain, or in Siberian woods, in Czecho-slovakian, Hungarian or Rumanian parishes, or into the burning house of the German Church—everywhere the question is alive: Can the Church exist, or will it come to an end? Certainly we are not living on bread alone, but can even the most spiritual Church live without bread at all? Can a pastor's family in Transylvania, with seven or eight children, live on a salary of something like two pounds a month?

Can a whole Church, as the Orthodox or the Protestant Churches in Russia, exist, if one Church after the other is dynamited or transformed into a museum or into a cinema? The Protestant Churches in Russia have been nearly destroyed. From 70 Lutheran pastors still living, 24 a month ago were in concentration camps, and last month we heard the not yet verified news that many more were arrested and taken away from their parishes. Certainly a Church can live spiritually without church buildings, and perhaps even without trained theologians, but can it live without the Bible? Can it live without the possibility of giving a religious education to the children?

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But even where Christians have not to face this last question of the Christian faith and martyrdom, even where only the need to get the daily bread is constantly before the eyes, the Christian faith becomes quite a problem. At the present moment the leaders of a large Deaconess House in Poland, Bishop Gursche in Warsaw and Senior Kulish in Teschen, who has transformed a sheep-stable into a Deaconess House, have in their state of need a great likeness to a drowning man. They hear already the laughter of the Catholic majority which would see, not without pleasure, the failure of the first attempt to introduce the blessed work of the Deaconesses into the Evangelical Church of Poland.

A little farther in Southern Poland there is a hero of faith, a father of his people, Dr. Zoeckler, a George Müller of Poland, whose sleepless nights are filled with bitter questions: Does world-Protestantism leave alone these little struggling Churches in Eastern Europe? Has God forsaken us? Is it not better to close the door to the orphans and the crippled, and to abandon them in their distress if Christian brethren and God Himself seem to abandon them?

Among the workers of the Evangelical Movement in the Ukraine there is more than one who, in his hunger-stricken life, asked me last year: Would it not be better to go back to my village and become a farmer or a horse merchant and live peacefully on what I earn, instead of preaching the Gospel and suffering hunger?

The present economic crisis does not only mean a loss of the material substance of the Church, and debts of which there is no end, but a breakdown of blessed institutions like many Evangelical schools in Roumania. But this crisis means also a crisis in the spiritual life of the Church. The material need is becoming a spiritual need of faith. We have received thousands of letters from starving Russian farmers, and in many of them, addressed to their "dear Uncle Keller," the question comes again and again: We do not know how long we can stand, how long we can keep our faith.

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What does this struggle for bare existence mean to us all? We have all to learn a terrible lesson from this suffering.

Wherever the Churches have to fight for their existence, they have also to fight for their faith. They still believe in us, and in our help, but have they not too much confidence in us?

Dear friends! What God have these Christians, sitting in darkness? It is not the dear heavenly Father in heaven whom we meet when we are raising our hearts in prayer and adoration, but it is that God, of whom the Psalmist speaks, the God whom we meet also in hell, the unknown God, who is still our God even if we do not understand Him.

In this need of faith a new Protestant consciousness of solidarity and mutual responsibility can be born, which we never had in times of prosperity and happiness. At least when our heart, listening to this crisis of despair, give the convincing answer: Nearer, my Brother, to thee, nearer to thee!

This time of need gives us a vision of that unknown Christian far, far away, who resembles so strikingly the Man on the Cross. The truth which lies in suffering for Christ. We are very thankful to Christians in this country that they share this need with these brethren and help us through their collaboration with the Europe Central Bureau and the Evangelical Continental Society. We assure them of our solidarity.

II.

The second struggle of Continental Protestantism is the struggle for liberty. In a time when the State is becoming totalitarian and omnipotent, where is the place for the Church? What shall the Church do when all power in heaven and earth seems to be in the hands of the State? The State has rapidly become the exponent of a new myth.

The relationship of Church and State is becoming everywhere on the Continent a most acute problem. The State was especially for the Lutheran Churches in Germany, the Lord Protector of the Church like those dear old Princes in Thuringia were for Luther. It is becoming to-day more

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and more the goal-keeper of the Church, shutting it up in a narrow prison of State-will and State-law.

In Spain, up to the Revolution, the State did not allow the Evangelical Church to be visible in public life. It was forbidden to build a church in any street. It was forbidden to build a steeple or to put an inscription on the door declaring the Evangelical character of the building. The Church must be hidden away in a dark courtyard out of sight and mind. The Spanish Revolution put an end to this situation. But in most of the other countries the Church is again in the grip of a State which claims to be invested with the authority of divine right. In Italy, the State tolerates the Protestant Church in spite of the claim of the Pope that Protestantism shall not be tolerated in the Holy City; but this toleration depends on the good will of the Government which could easily give quite a different interpretation to the Treaty concluded with the Vatican.

At the present moment all the Evangelical Churches in Poland are terrified by a new project of Church law, which would take away all liberty from the Evangelical Church and bring it entirely under the arbitrary domination of the State. To be catholic means in Poland to enjoy every possible liberty. To be Protestant would mean for a Church, according to this law, to be a slave in the hands of the State. Germany, at the present time, is presenting to us the greatest problem in this field. A new mystical assimilation, a tuning-in of every expression of life to the ideal of the State, is actually in vogue. No independent Youth Movement! The Evangelical Youth belongs to the State. No variety of individualistic Churches! A Church monism is preached, which is a simple copy of the State monism. No longer does the State or the State party tolerate independent men with the riches of personality. No multitude of charitable works with their manifold features, but one unified will to do the good which the State prescribes.

Nobody would deny the right to a nation to choose the form of State which corresponds to its needs and to build up the same strong national unity which other nations have al-

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ready fought for in former centuries. It can even be already seen, in the present chaotic and menacing conditions, that only a strong man and a strong united nation can have the hope of resisting the undermining influence of present-day Bolshevism and Communism.

But the question is what does this new conception of the State, its power, its task, mean for the Church? And here the Christian world is gravely concerned with the loss of liberty involved in these nationalistic Revolutions, that liberty which is as necessary for the Church as air is for breathing. A State theology is developing and basing itself on the theology of the Reformation, which in its interest in religious questions, in its friendliness to the Church, is more dangerous for the spiritual life than any hostile power. How much of such State power, of such omnipotent claims of a totalitarian State, can the Church suffer without losing its soul? The Church can lose its fortune, its influence, its protection, but when it loses its liberty, its very substance is corrupted or attacked.

Millions of our fellow Christians in the Continental Churches are either afraid of the State as of the beasts of the abyss, or are already engaged in a struggle for liberty which deserves the attention of the whole of Protestantism, because Protestantism stands and falls with the principle of liberty.

If no liberty is granted to the Church, she has to go down to the catacombs or to the mystical inner realm, where she can live in peace and freedom, but has no more any influence on the world. The Church in Germany is therefore already in open revolt against the State Church or nationalistic party-Church which denies her liberty. Pastors and pastoral fraternities in the Rhineland have been invited openly and publicly to resist the official Church government and to suffer if necessary for the liberty of conscience. A free Synod in the Rhineland has publicly invited elders, ministers and parishes to disobey any measure directed against the true Evangelical nature of the Church.

But how can a Church struggle with a State? I think that Great Britain set the example when the Puritans in England

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asserted the "Crown rights of Jesus" against State denial of spiritual liberty, and in Scotland a Moderator of the Scottish Church declared: "There are two kingdoms in this country, of one of which James I is the King, and of one of which Jesus Christ is King."

We are on the eve of equally important events in Church history. Either these Evangelical Churches and their leaders will break through all fear and worldly walls and declare, like Luther, their hero, "Here stand I: I cannot otherwise," or the Church will be crushed in the fatal coils of the Python of State-power and party politics.

It is still to be hoped that State and Church will find that peaceful relationship whereby the nature of each can be safeguarded, the might of the State in all matters temporal, and the liberty of the Church in all matters spiritual. Hitler himself desires such a relationship with the possibilities of collaboration between State and Church consistent with the totalitarian claim. Let us rejoice to-day that liberty, one of the highest aims of Free Churches, has once more become the object of one of the noblest struggles which mankind can undertake to safeguard the conditions of spiritual life. The Christians in Germany themselves feel how inspiring such a struggle is, and feel it worth while, although they have to face all kinds of oppression. One hundred and twenty pastors have already been suspended from their office.

In their struggle for existence, the Churches on the Continent are again learning to be poor with Christ. In the second struggle for liberty, the Churches learn again to be valiant and intrepid with Christ.

III.

The third struggle concerns us more directly. Seen from a distance, this third struggle seems to rage in the area of Church politics, for or against the Aryan exclusiveness, for or against the State-imposed Bishop, against the victory of a party, for certain rights within the Church, for or against a questionable theological interpretation. But these are only minor aspects of a struggle of a deeper spiritual nature. It

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is the struggle for Evangelical Truth, the struggle for the true nature of the Church. What is the true message of the Church? Is it a Gospel immanent to the nature of man, the mystical Gospel of the inner divine spark in the human soul as the great German mystic Eckart taught in the XIII Century, and as Mr. Rosenberg, chief of the cultural education of the Reich, is again proclaiming? Or is it the Gospel of Jesus Christ? Is it the myth of elect blood, the Aryan Germanic race, the totalitarian State or the Gospel of pardon, of grace, of love, of spiritual rebirth? And where do we find this Gospel? In the myth of the XX Century, as Alfred Rosenberg's book has it, "The Myth of the German Faith," now put on the Index by the Pope, or is it in the Bible, the New and Old Testaments? And what is the task of the Christian Church? Is it to educate the people for the nationalistic totalitarian State, or to announce the undiluted Gospel of Jesus Christ?

These are no more questions of Church politics than of ecclesiastical parties. They are the fundamental questions of our Christian faith, decisive questions waiting for decisive answers. Our German Evangelical brethren of the opposition, of the "Pfarrernotbound," the "Fraternities" in the Rhineland, the Free Synods, are here engaged in a decisive battle for the spiritual heritage of the Reformation. And this battle, fought so heroically and with such great sacrifices, means a rebirth of the spirit of the Reformation, such as we have perhaps not seen for three centuries. Again, as in Luther's time, Christian men are taking their stand with Christ, trusting in God alone and defending the Bible, the whole Bible of the New and Old Testaments. And again, the spiritual nature of this Gospel is revealing itself invincible by worldly powers, stronger than persecution and even death.

The fundamental spiritual questions of which I speak cannot be solved by State decrees, by governmental action, by ecclesiastical leadership, by party power, but only by a deeper theological reflection, by spiritual decisions of individuals and individual groups, by rethinking the great Truths of the Reformation.

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The German Revolution contains therefore, in so far as the Church is involved, a fundamental theological problem. Adolf Hitler cannot understand his fighting pastors if he does not study a little bit of theology.

It is the controversy whether Christendom shall, in the future, be based on a theology of creation or on a theology of redemption, whether the primary data of creation, our human existence, the blood, the race, the State, shall be the fundamental element of the Christian faith or the revealed Gospel of sin and grace.

You all know what the reformed Swiss, Karl Barth, Professor of Systematic Theology, means in this struggle. He is the champion who, without interfering with the affairs of the State, repeats what the Scottish Moderator said in a similar struggle about the two Kingdoms in Scotland. He has forged the theological weapons for that valiant army of intrepid pastors, protesting Synods, disobeying Presbyteries, faithful parishes, that not at all contemptible army which, like Elijah, sees the invisible and invincible heavenly cavalry surrounding and protecting the City of God besieged by a hostile worldly power. Just as the prophet prayed to God to open the eyes of the boy and to show him that invisible presence, Karl Barth is opening the eyes of thousands of believers to the true spiritual nature of the Church of Jesus Christ. His pamphlet on "Our Actual Theological Situation," now sold in 30,000 copies in Germany, sounds like a trumpet call to the troops to assemble around the sole leader, Christ—and *ubi Christus ibi Ecclesia*—not to be afraid of the world and to obey God rather than men.

What does this struggle mean for Christian Germany, which to-day is fighting on a double front against a natural theology of a vague and general Christian humanism and idealism, and a neo-pagan theology, which under leaders like Rosenberg, Hauer, Wirth, and Bergmann, is forming a third Confession, alongside the Catholic and the Protestant, and claiming, as modern heathendom, the same place in the Reich with equal rights, support, possibilities of education and mission?

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What does all this mean for German Protestantism, which represents not only the first Church of the Reformation from a historical point of view, but the largest bulk of the Protestant Churches on the Continent, and, at the same time, a crucial question, a real shibboleth for world Protestantism?

The deeper meaning of these events for German Protestantism can be found in the following points:—

1. Religion is no more a private matter, as in the time of our well-known Protestant individualism and liberalism. It has become a public matter, a question of life and death for the whole people which to-day has to take a decision for or against Christ.

2. This means nothing less than a new consideration of the nature, the meaning and the task of the Church. We Protestants had not thought out clearly what makes the Church a Church; we left it too much to our Anglican and Catholic brethren. To-day, a new Church-consciousness is awakening, a new *ecclesia militans*, struggling for its place in the modern world.

3. But as the Church is not one, in spite of the proclaimed Church monism, a winnowing process is necessary, a crisis in which, amidst suffering and persecution, the spirit of the Reformation is reborn and expresses itself again in the function of "*Protestari*," which means likewise to give witness and to protest against any tainting of the Gospel with worldly aims.

4. The inner family conflicts of German Protestantism lead Lutherans and Reformed people towards a serious and brotherly taking up again of that inter-Confessional conversation, which came to an end prematurely at the day of Marburg when Luther said to Zwingli: "You have another spirit than we."

In spite of denominational criticism and a growing denominational consciousness, Lutheran and Reformed voices are increasingly saying: "You have the same spirit as we, although you express it in different forms." Karl Barth, for instance, is very keen to keep his people together within the whole Church, and not to allow it to seclude itself in a

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kind of a Reformed ghetto or to abandon the fate of the whole Church by founding free Churches.

5. The present struggle brings forth a new preparedness of a part of the Church to rethink and reshape its faith. Now, as never before, is the time of witness and of those Confessions of Faith which have always been a decision of the Church for Truth and against heresy.

6. At a moment when the heresy of worldliness invades large parts of the Church, when the Church as such is suffering under coercion and an unevangelical autocracy, our brethren are discovering the congregation of believers as the last refuge of the living faith, binding together its members into a new family, which in its spiritual life and faith can defy any autocratic Church Government or heretical temptation.

7. The fact that Protestants and Catholics have to defend to-day a common Christian heritage against a new and organizing heathendom and against the claims of a totalitarian State is instrumental in the forming of a joint Christian front, and of a new relationship between the two Confessions. There can be no question of building up a common Christian German Church, but a community of interests becomes visible which does more for a mutual understanding than scores of controversial conferences.

But the Church revolution in Germany is not merely a German concern or limited in its effect to the Lutheran or Reformed Churches in Germany. It is momentous for the whole of Protestantism, and therefore I deal more in detail with the deeper meaning of this revolution.

The fundamental question is whether we are not engaged in the same struggle, not in the struggle for our existence or our liberty, but in the fight for a deeper reality, for the original religious interpretation of the Reformation and of its rediscovered Gospel. The Evangelical opposition in Germany is certainly very grateful for any expression of sympathy coming from brethren in the faith. But as Karl Barth would remind us, their opposition is not directed against the State as such, against a political party as such, against a cer-

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tain Church Government, but it is an attack on a worldly Protestantism wherever it exists in the present world, a spiritual combat with a purely natural theology, against an unholy marriage of cultural and religious elements, of reason and revelation, culture and Gospel, religious conscience and the Word of God. This gigantic effort to keep the Gospel of Jesus Christ untainted by our own worldly, political, social and personal desires challenges the attention of the whole Evangelical world, which is confronted everywhere with the question: What is the bedrock of the Church? What is its message in a world which seems to place us before final decisions in the struggle for or against Christ? What can we do in this struggle?

We have seen that we ourselves are involved in this struggle in which large groups of Continental Protestantism are engaged. We are sharing their struggle for the bare existence of the Church by supporting them with our brotherly sympathy and our help. We are participating in their battle for liberty, because Liberty is one of the great concerns of Protestantism the world over, and particularly of the Free Churches in this country. But we are more than concerned as onlookers or well-wishers in their struggle for Evangelical Truth, because here we all stand and fall together, *Tua res agitur—It is your job*. Wherever brethren have to suffer and to fight for Truth and for the true nature of the Church, it is our suffering and our sacred battle.

But what can we do? I feel deeply the great responsibility in trying to find an answer to this question. Hasty judgments, not based on intimate knowledge of the deeper motives in the German Revolution, and of the theological reasoning of important Church groups, or mere protestations against certain aspects of the Church revolution, would fail to have any effect on the German mind and might provoke reprisals which would be hard to bear by our German friends.

What Evangelical Christians and Churches abroad can do is to share deeply the fundamental and decisive struggle in the German Church, not by accusations or protestations, but

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by rethinking the essentials of our Christian Faith and by stating as resolutely as possible what, in our mind and faith, is the nature of a Christian Church, what does Christ and His Gospel mean for a sinful world, what is essential to a Church of the Reformation? The time may perhaps be not very far distant when such definition and confession of faith become necessary again, even in the courts of the land, if it must be proved in the face of competition of other more or less Christian or even unchristian, groups, claiming the same rights, which is the true Christian Evangelical Church, which group is truly in line with the historic Church and represents, so to speak, the apostolic succession of the Spirit of the Reformation. In such case it might be a great help if one united chorus of Christian Evangelical Churches could say unanimously as the united voice of the Churches of the Reformation: We declare and confess as the common conviction of these Churches that an Evangelical Church recognizes the Bible, of the Old and the New Testaments, as sole source of our Faith, that the Christian Evangelical Church is based on revelation in the Gospel, and not on a natural theology or on historically dubious events, that Christ alone is the Head of His Church, and that He does not listen to the voice of a stranger. It may be that such a simple and clear declaration of faith may be more helpful and decisive than any protestations or criticisms, which we may apply to a new situation. The question will arise here whether the other Evangelical Churches will be able to arrive at such a Protestant syllabus or common opinion, whether a natural theology based on the immediate data of the fallen creation, on blood and race and the desires of our own hearts, whether this natural theology, this humanism and secularism which we have to combat in another Church, is not to be found in our own ranks, whether the Evangelical Faith of criticising Churches is not adulterated with the same secular elements, the same human ideals which we deplore in other churches.

The decisive battle in Germany has become a crucial test for our own groups, and once more we are all confronted with the terrible question: What is the Truth? Not our

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Truth, but God's Truth, Christ's Truth? And are we ourselves willing to obey this Truth?

If we are sharing in this way the deep spiritual need of our German brethren, their fundamental quest for truth, we are maintaining that ecumenical spirit, which we need in a time when nationalistic and party interests seem to dominate even the Christian Churches. We speak of sharing in our individual spiritual life and use this term of a new movement when we are participating not so much in our mutual preferences and virtues, but in our shortcomings and our sins. Is such sharing possible only for individual Christians, or can Christian Churches as such also share their lack of faith with each other, their errors and failures, their pride and their temptations? If we have to suffer and to carry our weak or erring brethren amongst ourselves with patience and faith, is it not then our duty to maintain that universal fellowship which the Christian Church represents in spite of its differences, its various interpretations, its shortcomings and its sins?

We can do it under one condition: that we place ourselves under the guidance of the Holy Spirit, that we face the inescapable question of Truth, and that we believe, in spite of all the seductions of a powerful error: *magna est vis veritatis*. Great is the power of Truth, of that Truth which is Jesus Christ, our common Lord and Saviour, that Truth which is grounded in the infinite Majesty of God Himself.

The Obligation of the Denominational College

BY THE PASTOR OF A COLLEGE CHURCH

THE obligation of the denominational college depends primarily on the purpose for which such an institution was founded and is maintained, and secondarily on its field and its times. The obligations arising from peculiarities of field and times will receive sufficient attention as we proceed with the discussion, but it is imperative that some statement be made as to what the purpose of a denominational college is conceived to be.

Doubtless all will agree that denominational colleges have been established and maintained, until recently at any rate, for the development of Christian character and leadership, especially in the denominational group responsible for the establishment of the institution. These groups felt that it was important that their young people should be trained by their own leaders and for their own denominational activities. More recently training for denominational leadership has ceased to be emphasized by many, and by some is no longer even recognized, as a legitimate part of the purpose of a denominational college. This modern tendency to minimize the denominational is clearly present in the thought of to-day, and doubtless some who continue to contribute to the maintenance of denominational colleges feel that denominational emphasis of all kinds should be reduced to an inconspicuous minimum or altogether omitted. But it was clearly in the purpose of the original founders and continues in the minds of most supporters of such institutions as a legitimate part of their purpose.

I. OBLIGATION TO THE PAST

No institution can be separated from its past. The denominational college has a past that must be considered. In every case it was founded by men who had convictions by which they lived and died. The founders wrought worthily

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in their day. They spent themselves gladly and courageously for their own generation and for those to follow. With gifted vision they peered into the future and planned for our welfare and that of our descendants. By gifts both small and great they provided buildings, equipment and endowment. They believed in the great elemental truths of the Gospel and also in those tenets peculiar to their own denomination. They gave their time and money that these Gospel truths and denominational tenets might continue to be propagated after they were gone; that those who came after them might be able to make these beliefs more secure and more attractive to men than they had been able to make them. They believed that those who came after them would be faithful stewards of the trust committed to their hands. These founders, though perchance long dead, yet speak and have the right to be heard.

That past is further tied in with the present in the personnel of the alumni of these institutions. These alumni have been trained in the curriculum and atmosphere, and chiefly by the leaders, of a former day. They absorbed the training, traditions and ideals of the school of those days, and carry them in their hearts. They have done and are doing their life work on the basis of these things. Their work and reputation constitute some of the most valuable assets of the school. Many of the incoming students have chosen the school because of the influence, direct or indirect, of these alumni. They recommend the school by virtue of what it did for them, and they testify to it as it then was.

Back of the alumni and of the founders of the college lie the history and principles of the denomination itself. Whether that history covers centuries of time or only a few decades, it is important history. It involves life on its highest levels and often under most difficult circumstances. The early leaders of most denominational groups were men of large stature in mind and spirit. There was virility in their thinking and in their conduct. Their convictions were granitic and their manner of life heroic. Lacking the luxuries of life they made glorious its necessities. With labors

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we can scarcely credit they dug the ditches through which the denominational life began to flow. Many who have followed after them have been no less noble, affording illustrious examples of sacrificial labor and devotion to a cause. The peculiar views which set them off from other groups of the Lord's people may seem to many now to be of little importance, but to these pioneers of the faith they were more precious than life itself.

Now in the light of such considerations as these, what is the obligation of the denominational college to its past—to its alumni, its founders, its denominational history and principles? It is easy, doubtless, to play the chords of sentiment too strongly and to allow emotion to override reason. But when we have sufficiently guarded ourselves against such dangers, is there not still unmistakable evidence of obligation? Can the leaders of to-day deny indebtedness to the leaders of yesterday? Can those who use the equipment and endowment of an institution to-day think of themselves as without obligation to those who gave them the facilities with which they work? Can the views, desires and purposes of the founders of a school be lightly disregarded by those responsible for that school to-day? The obligation under such circumstances was summarized by the Supreme Court of the State of Massachusetts in the celebrated Andover Seminary case in these words: "An owner of property may give it upon trust to maintain and inculcate any doctrine of Christianity or to promote and extend any Christian domination. . . . The obligation is imposed on the managers of such a charity to adhere strictly to the scheme of the founders. Those who administer the charity have no right to vary, alter or change its plan. They must execute the purposes of the founders conformably to its true intent. Their ideas of expediency or general utility in conducting the trust are of no consequence."

II. OBLIGATION TO THE PRESENT

Of the various factors entering into the obligation of the denominational college to the present, the student body nat-

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urally comes to mind first of all. These groups of students who are brought together within college walls possess different personalities, and represent different types of home training and different disciplines in public school training. Their knowledge is quite limited and their judgment immature. They assemble on the college campus, most of them for the first lengthened stay away from home, in a new environment, and under conditions of life that must of necessity be largely artificial. The denominational college, while not minimizing the scholastic interests of its students, must, because it is Christian, have regard above all else to the moral and spiritual welfare of these young people. They must be trained and developed for Christian leadership in their generation.

For the students, the curriculum is, of course, a matter of prime importance. They are in college to secure an education, and the college must determine what courses of study within its ability to offer will best meet the needs of its students. Shall there be many or few electives? Shall the new educational ideas control in the formulation of the courses of study, or shall the old prevail? How shall culture and preparation for a career be blended? These and other questions as to curriculum must receive ample consideration by the denominational college if the obligations of the institution to its students are to be met.

Then there is the question of the amount and quality of the work to be required of the students. Shall the standards here be simply as high as the average college, or shall they be higher? Shall the stress be laid upon the amount of work done or upon its quality, upon the extent of the ground covered or upon the thoroughness with which it is covered? What shall be mainly held before the student, amplitude or exactness? Where is the Christian balance between sympathy for student foibles and variations in ability and insistence on high grade work?

Another condition to which the denominational college must, by its nature, be peculiarly sensitive is intellectual "growing pains." This seems to be an almost inescapable

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malady of college student life. Not all students suffer from it, but many do. The suffering may be intense and brief or it may be less intense and long continued, it may be safely passed through or it may prove fatal to Christian ideals and activity. The malady arises, of course, from the readjustment most students have to make in their intellectual and religious concepts because of the enlarging field of knowledge. The Christian attitude on the part of a college compels deliberate and earnest facing of at least two questions as to this matter: (1) Are "growing pains" really necessary to intellectual development? (2) If they are, and when they come, how can the student be brought with the least suffering, and most safely and quickly, out of the malady? If intellectual development can be secured without growing pains, then Christian sympathy demands that the denominational college set itself to eliminate them. If, on the other hand, they cannot be eliminated from the educational process, then every Christian consideration urges that the spiritual suffering of the individual and the possible fearful loss to him and to the kingdom of God be made a matter of major concern in every denominational school. Lack of concern and of earnest and sympathetic efforts to help under such conditions surely reveal a corresponding lack of the spirit of Christ.

Central, of course, in the obligation of the denominational college to its students, is the production and development of Christian character. Students who have not begun the Christian life are to be won to it. Those who are already Christians are to be more fully established and developed in Christian thought and life. If these things are not done by the denominational school there can scarcely be found any justification of its continuance. And if these things are done, then certain factors in the life of the institution must be very carefully guarded. Campus life must be kept strongly Christian and proper connections must be maintained with church and community life. Very pertinent and practical questions arise: Shall the students be required to attend church services? Shall there be "compulsory" chapel? How

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many religious services shall be held on the campus and what shall be their nature? Shall the proportion of non-Christian students be limited? If so, what shall be the percentage? Shall membership on the faculty be limited to representatives of the denomination? Shall members of the faculty be expected to attend and support the church faithfully? Shall the prime consideration in selecting faculty members be scholarship and teaching ability or Christian character and influence? Is a denominational college meeting its obligation to its student body and its constituency if any member of the teaching and administrative staff fails to exercise a genuine and effective influence for Christ and His church? Satisfactory answers to these and similar questions must be diligently sought before a denominational college can be regarded as having begun to meet adequately its obligation to its student body.

But in the obligation of the denominational school to the present there lies, back of its responsibility to the students, its obligation to the homes from which the students come. The love of parents has been bestowed freely and often sacrificially upon these young people. High hopes as to their future worth to society have been cherished by parents, loved ones and friends. Innumerable prayers have been offered in their behalf. Often years of the hardest toil have gone into the earning of the funds that make a college course possible to them. Homes have given of their best to the right development of these young people. A Christian college cannot escape heavy obligation to these homes, nor will it seek to do so.

It is impossible that the home training of these young people should be exactly uniform, and diversity of home training increases greatly the difficulty the college confronts in meeting its responsibility. The teaching given in many homes may easily appear antiquated to the faculty and to a large per cent of the student body. Shall the college at any point—in class room, from the chapel platform or in campus group meetings—treat such teachings with disrespect? Some of these homes want their young people to

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grow up into Christian workers of a particular type and have been earnestly training them to this end. How far, in fidelity to these homes, may a Christian college go in deliberately seeking to modify this type?

Then, finally, in the obligation of the denominational college to the present the churches must not be overlooked. They surrender their young people to the college for four years of training with the expectation that at the conclusion of their college work they will be better trained, more enthusiastic and therefore more efficient Christian workers; that whether they return to the home church and community or go elsewhere, they will be able readily to adjust themselves to conditions and be genuinely helpful in denominational activity both locally and in wider areas. Are these reasonable expectations on the part of the churches? If the graduates of the denominational college are not meeting these expectations, is the school seriously failing in its work?

III. OBLIGATION TO THE FUTURE

The denominational school cannot be concerned about the past and present only. The future also must be considered. Oncoming generations of students will soon be moving toward its halls, and the homes and churches of to-morrow come within its purview. For these also the school bears inescapable responsibility.

There are many currents in the life of to-day. Some will carry on to better things and some to worse; some are but for a day, and some are innocuous or possibly dangerous backwashes. It is the task of the denominational school to discern the nature of these currents, to move with those that make for progress and to resist those that are essentially dangerous. That this requires a high degree of astuteness cannot be denied. Yet for the sake of its future clientele the denominational college must undertake the task. To stand still is to become anachronistic and unserviceable. To move in the wrong direction is to poison the springs of life for many and bring ultimate disaster on the institution.

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The denominational college is an educational institution. It must, therefore, be sensitive to educational developments. It must live and function in the midst of other educational institutions far better equipped materially than itself. These larger and more influential schools are in a position to bring strong pressure to bear on their smaller competitors. The easiest way is to yield to the pressure and follow the lead of the stronger schools. But can the denominational school be true to its trust and do that? Many of these more influential institutions are essentially non-Christian. They do not choose professors and shape curricula to produce Christian character. Because they are not dominated by Christian ideals, both their curricula and their methods must be closely scrutinized before being adopted by the Christian school, and doubtless much will be found that is unacceptable. It should not be surprising if many denominational schools have yielded too far to the pressure of larger non-Christian institutions, and need to purge themselves of certain incongruities of curriculum and method. In educational development the denominational school must not fall behind in scholastic standards and requirements, nor may it at any place or time lose sight of its Christian purpose and ideals. It may easily become increasingly difficult for the denominational college to carry on in the present educational set-up. In fact it is hardly an exaggeration to say that the denominational college must soon either issue a sturdy declaration of independence or lose entirely its denominational, and essentially its Christian, character.

Perhaps the best policy of the denominational college and at the same time its chief obligation to the future is to pioneer. The last word in education along any particular line has not yet been spoken. As things stand to-day the Christian college has scarcely begun to speak. It is easily possible to conceive that the most important and impressive developments in the educational field in the next twenty-five to fifty years may come from the distinctively Christian colleges. If these developments are to come, however, these institutions must become courageous enough to throw

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off the shackles of secular school influence and begin to pioneer in their own distinctive lines.

Is it too much to expect our Christian colleges to produce textbooks and reference books that are distinctively Christian? It is insisted by some textbooks and works of reference used in the schools of to-day teach, for example, that monogamy is an unworthy system, not only antiquated, but such an enslavement of woman as can no longer be tolerated in intelligent circles and is to be superseded by free love between the sexes; that however heinous may be the crime a man commits, he is not responsible for it, but society. If such teachings as these and others that might be mentioned are to be found in college classrooms and in library books to-day, is it not about time our Christian schools began taking the production of distinctively Christian treatises, especially along some lines, more seriously? Is science forcing the surrender of Christian positions? Are Christian scholars less able than non-Christian or atheistic scholars? Have our Christian scholars lacked courage, or industry, or both? Or have they been quietly waiting until the time arises to strike a more telling blow?

Then the Christian college might begin really to major in the application of the gospel of Christ to the development of human personality. Not that something is not already being done in this direction, but one is compelled to believe that there are vast possibilities that remain comparatively untouched. Why should not the Christian college lead in developing a system of education in which each student shall be helped to advance as rapidly as he is able? Why should it not provide an educational set-up in which the Christian dynamic of love shall liberate and quicken the student's latent powers and direct them into effective service? Hasn't the church of to-day and to-morrow, hasn't the perplexed and hesitant world, a right to expect that the Christian college shall do these things? Serious effort in these directions means pioneering of the first order. It is beyond the scope of this article to undertake an exhaustive catalogue of the changes and new developments which

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would be required, even if one were wise enough to do so, but the following may rather confidently be suggested:

1. Revolutionary changes in curricula and technique so as to provide greater freedom and discipline for the individual student.

2. Closer contact of the student with community life and less centering of interest on campus life.

3. Direct and continued effort to develop enthusiasm and skill in Christian work.

4. Limitation of the student body, probably in three directions—as to (a) total registration, (b) percentage of non-Christians, (c) quality of Christian character.

5. Allocation of specialization, one college specializing in work with brilliant students, another with average students, another with students who must earn their own expenses; or one with students preparing for teaching, another with those preparing for the ministry, etc.

From this brief discussion of the obligation of the denominational college the following conclusions seem to be justified. The denominational college has served well in the past and the purposes of its founders and supporters deserve more consideration than the leaders of these institutions to-day seem disposed to give to them. The present difficulties of such institutions are due in part to this failure to recognize the purpose of such schools and to overmuch imitation and yielding to the pressure of larger and non-Christian institutions. If the denominational college is to be preserved and made to serve adequately the present and future generations it must begin to pioneer along its own distinctive lines; that is, it must become more emphatically and efficiently Christian in curriculum, personnel, technique and output. In this direction lies an open, inviting and tremendously urgent field of service.

The Book and the Boy

BY THE EDITOR

THERE are many modern problems, but none is more important than the problem of the Boy. In the home, in the school, and in the Sunday School class, this Boy is a force with which we must reckon. He is a developing person, a free soul; he counts as an integer in God's universe. He is a child of the past and the father of the future. It is well to inquire into his ancestry and possibilities.

He is what he has been and what others have been. He is not by any means his own master. He has tastes and tendencies that flow out of the mysterious past. He has an infinite ancestry.

Heredity makes its boast: "I knew him a century ago. His grandfather was a drunkard and I have bequeathed that weakness to him. His mother had generous and noble impulses and I have imparted to him those gifts. I have perpetuated in him his father's genius for business, together with a peculiar faculty for making friends which belonged to a progenitor three generations back. He is what I have made him!"

The Spirit of Parental Influence speaks: "This boy is mine. I taught him to pray at his mother's knee. I taught him to know good from evil. I am to blame for his impetuous temper for I failed to curb him in his childish outbursts of passion. He belongs to me."

The Spirit of the School speaks: "He is my creation. I persuaded him to love nature through a wise teacher. I poisoned his mind against history and literature through an unworthy instructor. I neutralized the effect of his mother's efforts by surrounding him with boys who were tricky and deceitful. Certainly, he is a product of my guidance." Thus many variant voices urge their claims.

We must pay attention also to the fact, however, that the Boy is what he is. This is after all the chief matter. In

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spite of the belief of some modern psychologists, and especially the members of the Behaviouristic School, the Boy is something far more than what heredity and environment have made him. We cannot avoid that subtle, yet supreme force that we call character. The inspiring personality of a vigorous teacher goes far to establish definite character values; but in the last analysis the youth moulds his own destiny by what he definitely determines to become.

The irresponsible child life has been left behind. The years of settled maturity lie ahead. The Boy is in transition. He is susceptible while headstrong, impressionable while suspicious of control. He is a free lance and somewhat of an anarchist, yet singularly amenable to informal and generous influences. With all his faults he is the most promising bit of material that the world contains. Half unconsciously he is now developing the life plans, life forces and life processes which will dominate his future.

After all, the question of origins is secondary. Whatever the road be which he traveled hence, now at least this youth is here with all his possibilities of growth and of influence. Within his body, frail and physical, is the immortal breath. He is a living soul. Something of God's image is within him. Be it our constant and inspiring task to make him in every way a son of God through fellowship with Jesus Christ.

For the Boy is also what he will become. The stored energies of to-day become the vital working forces of to-morrow. At thirty a man is a bundle of habits. His methods of thinking, modes of living, ways of acting, are by that time firmly fixed. At sixteen he is rapidly becoming what at thirty he will be, and at sixty, and perhaps throughout eternity. It is possible for each one of us to make himself an important factor in the process of that Boy's "becoming." Would we plant for eternity? Then let us consider carefully this Boy and his particular needs for the future. As preachers and teachers, as leaders of youth, we should seek to plant and to plant deeply in these broad and infinite faculties which God has given him.

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Every purpose, ideal, hope, ambition—and adolescence abounds in all these—is the future man living and struggling within the boy of to-day. Indeed it is the multitude of these confusing cries, the cries of the unborn to-morrow, filling his soul, which cause much of the strain and stress of this momentous period. Sixteen is the year of all years which is usually most crucial in the history of the life. It is the pivotal year, yet the entire span from twelve to twenty is critically important.

Now is the time to encourage all promising tendencies, seeking usually to lead them out into life habits. By awkward treatment these forth-springing powers may become stunted. They may easily be thrown back and any such reaction is perilous to the life. The adolescent craves guidance while he repels it. We must become sixteen again, reliving the younger days, in order properly to aid the needs of sixteen. We must by every possible means recapture the Boy's point of view and thus employ our adult wisdom to direct and help.

The latter part of this adolescent period is apt to be one of rather intense idealism. The larger issues of the distant future impress while they also inspire. This opens a matchless opportunity for supplying the motive power of a splendid life development. Such motive power the stirring stories of Scripture have furnished to many a youth in this serious hour. When they are mediated by a fine and winning personality they lay hold of the hero-loving impulses which are now so strong. Using judiciously this concrete material we may assist in translating the vague ideals into urgent and abiding purposes. By this means we link together the Life of the Boy and the Soul of the Book.

The Bible is the great book for youth. It is a bundle of biographies. It furnishes models for life. It warns and stimulates by vivid individual examples. It deals with the struggles and triumphs of youth. Things were then as they are now. Some young fellows were hypocrites like Eli's sons; some were handsome degenerates like Absalom; some began nobly as children and went to the bad afterward, like

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Joash, King of Judah; some lived lives of downright nobility like Josiah, another boy-king, who "did that which was right in the eyes of the Lord . . . and turned not to the right hand nor to the left."

Some youths were fine and true from earliest boyhood like Samuel; one at least was a model lover, Jacob; another, Joseph, had a heart of beaten gold; while another, Moses, burned with high resolve to rescue a fallen people. There was the wise youth, Solomon; the loyal friend, Jonathan; the splendid young patriot, Daniel, and the generous-hearted young Timothy. So it goes. Persons are principles in action. We learn by living and by studying the lives of those who have lived. To the growing Boy, the concrete example is worth a thousand abstract homilies.

The Bible teaches reverence for law. An English critic has said that lawlessness is the chief American vice. He castigates the looseness of parental control. There is no question whatever that a most alarming condition of things presents itself at this point. In dealing with the Boy and the Book we may to some extent remedy this defect. We may explain the ethical truths of the Gospel. We may show it in its threefold attitude, Godward, manward, selfward.

Christ describes the lawless man as a weak man, a degenerate. The spirit of His message is "Realize your manhood. Realize by obeying the divine will. Realize in the service of your fellowmen. Realize, as you alone can fully realize, by faith in Me and dependence on My Word." The whole sweep of ethical precepts is embodied in the challenging imperatives of the Master. Christ gathered many moral maxims into one when He said: "Thou shalt love the Lord thy God with all thy being, and thy neighbor as thyself." Here love and duty fuse. Here the law becomes personal and practical. This is an awakening call to youth and youth is kindled into action by its inspiration.

The Bible presents also a realized ideal. The religion of our Master aims at perfect manhood; it also reveals the perfect man. In Him all seeming failures become a glorious struggle toward wholeness. The acme of all effort is

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reached in this supreme personality. Rightly presented, no stimulus to purity of life and the victory of character is comparable with that afforded by the earthly life and the atoning sacrifice of our Redeemer.

In all educational processes, the method, the aim, the system, the pedagogical rules, the special textbooks are all important. But in our divinely ordered task as interpreters of the Word, the Boy and the Bible are the eternal elements. The Boy is an immortal soul. The Book is an immortal revelation. If we adequately interpret the one to the other we shall have accomplished a divine labor which the angels might well envy.

Education's Highest Aim

BY THE EDITOR

THE progress of educational agencies in any community or in any epoch is conditioned by the ideals of the race and of the age. A period or people that is utilitarian will dictate a practical standard for the educationist. If dogma is dominant education will conform to the demands of rubric and ritual. In times that are alert and active in exploration and discovery the sceptre of science guides the teacher. Culture and refinement demand the exaltation of classical scholarship. Yet more than this. In periods of free inquiry and in lands where the spirit of the highest civilization finds its expression, the lesser ideals are permeated and purified by that which is more holy and more true. They are not lost, but dignified. They form a part of the warp and woof of the loftier ideal. The progress of this ideal is often uncertain and wavering, but its logical tendency is toward an unseen and divine goal.

In primitive life the service of self is final. Self-gratification is the end and law. The relations and the environment of the individual are simple, and adjustment to the conditions and exigencies of life is easy. The savage lives to enjoy the sunshine of the single day. In so far as any educational processes are involved, the idea of self-indulgence is most prominent. The youth learns to catch fish, to make arrows, to cook venison, to build a wigwam, and the aim in every instance is a personal satisfaction. No question of right or law, of virtue or duty, of mission or destiny, is ever recognized. The battle of life, for which all educational processes prepare the individual, is a series of spasmodic efforts to conquer unpleasant and resisting influences, in order to secure repose of body or personal convenience or the excitement of a contest for personal supremacy. This is the rudest and crudest form of educational advancement.

In higher forms of civilization the quality of self-assertion modifies and interpenetrates the lower and weaker mo-

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tive of self-satisfaction. The present impulse is crushed that the larger interest may be won. The Roman abhors lassitude and luxury that he may win glory. Law and patriotism are all-controlling principles. The city on the Tiber gains a world-empire through the deification of such attributes as those of valor and self-confidence. The perfect man is not the happy man, as in the earlier stage; nor yet the cultured man, as in the life of the Greek; but the man who combines the qualities of the citizen and the warrior. Here the aim is practical, the discipline is rigorous, the propulsive force is an irresistible self-activity, and the mission of the educational process is the preparation of the individual for the largest personal service. This service is for the State, but it is by no means unselfish in its character. It brings an immediate reward in the glory and honor which accrue to the individual, and a less direct advantage in the evolution of a larger power and a richer life for the State, of which the individual is a component part. Thus Roman education, in the days before "captive Greece took captive her rude conqueror," exemplified in fullest measure the value of the human will in the training of youth for the struggle of life.

In the ideal of self-culture force of will and love of wisdom are conjoined. Culture as an end in itself is a fascinating dream to a strong soul. The idea of the intrinsic worth of every intellectual possession charms and captivates the toiler after hidden mysteries.

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

The maxims of moralist or sage can reach no higher level than to counsel self-scrutiny, to command self-discipline, to urge the possibility of self-development, to glorify the freedom of self-conquest and the dignity of self-completion. In the solid groundwork of Greek nationality Sparta raised the pillar of Strength, and Athens the pillar of Beauty, while about these twin columns grew the fair fabric of Hellenic culture. Perhaps from the hoary summit of Olympus

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the people borrowed the ideal of strength. Perhaps in the sparkling waters of the blue Ægean their ardent natures found the soul of Beauty. It matters not. It matters only that the youth were taught to be both beautiful and brave. It matters only that a race of heroes peopled the glades and glens and groves of sunny Greece. The ideals of the early day are not outworn. Spite of our noisy towns and dusty streets and greed of gain and rage for worldly honors we feel the stirrings now and then of nobler motives and diviner passions, such as fed the burning genius of the earlier age.

He who has realized the priceless worth of culture has found a tonic for feeble desire and hesitating purpose. His pulse is no longer sluggish, nor his eye dim, nor his cheek pallid, nor his footsteps weary, nor his pathway clouded. The ideal of self-culture reveals the boundless and deathless possibilities of human life and personal attainment. Here the teacher has at once an inspiration and a task. The sum and substance of his obligation lies in the labor of revealing the pupil to himself. If he have taught the plodding, wondering child the lesson of self-knowledge, and have filled him with the quenchless thirst for self-realization, he has triumphantly fulfilled the measure of his duty. This duty, however, is never accomplished by means of self-culture alone. Just here the Greek failed. And just here every educational system must fail which confounds self-development with self-realization. The one is a process, the other an ideal. The one is a means, the other an end. Education and culture and discipline are necessary aids and adjuncts in the process. The true realization of self comes only through the denial of self. The pupil finds his life when he lays down his life.

Here then is the highest ideal, to which all others are at once necessary and tributary. The aim and soul of all true education is self-sacrifice. Here the lower ideals are not simply strengthened; they are transformed and hallowed. The change is in quality, not in quantity. The teacher who is a Christian seeks the best and broadest culture for the

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highest and holiest service. He seeks not merely the development of manhood radiant and mighty; nor of womanhood pure and queenly. He follows a divine ideal. He sees

"A light across the sea,
Which haunts the soul and will not let it be,
Still beaconing from the heights of undegenerate years."

The perfection of the person depends upon the union of the self with a higher self. When Socrates watches for the "demonic sign"; when the prophet on Horeb hears the whisper of "the still, small Voice"; when Buddha accomplishes the great renunciation and thus receives his Message; when the Sublime Teacher passes from the torment of agony into peace with the cry of resignation, "Not my will but Thine be done," the goal is gained through loss, the victory by surrender.

This ideal is at every point consistent with the deepest intellectual development. It encourages every sort of training which is wise, it emphasizes every phase of study or research which promises a larger truth, an ampler culture, or a richer life. It simply substitutes for the cold and formal maxim, "culture for culture's sake," the warm and living precept, "culture for Christ's sake." It owes a liege service to a heavenly Father, and to a Human Brotherhood which bears within its troubled bosom the image of that Father.

The scholar, the thinker, the teacher, is a lamp unto himself; but the lamp is lighted at a divine fire. It lighteth not alone the individual soul; it giveth light unto all. Thus the highest ideal may illumine the lowliest task. And thus the intensest ambition of the true teacher, for himself and for his charge, finds utterance in the cry,

"Give unto me, made lowly-wise,
The spirit of self-sacrifice."

Reviews of Recent Books

ADULT INTERESTS. By Edward L. Thorndike and a Staff of Specialists in Psychology. New York: The Macmillan Co. \$3.25.

As a person passes from childhood to adolescence, and thence to adulthood, his interests and outlooks change with his growth. Their nature varies and their intensity shifts, increasing or decreasing according to the character of the inner development and the outer impacts. As these interests change the educational methods and processes should also change; and the interests themselves should be modified, improved and enriched. At the present time as never before educators have come to understand that the promotion of adult learning is exceedingly important and desirable. Persons should of course study and learn during childhood and youth; but they should also continue the process into adult years. It has been shown by careful experimentation that the man of sixty-five can learn at least half as much per hour as he could at twenty-five, and more than he could at eight or ten. So any adult who is not demented may be assured that he can learn from the ages of forty-five to seventy with little or no more time cost than at the age of fifteen. All of this being true, it is exceedingly important that his dominant interests at varying ages should be studied, that educational methods and disciplines should be largely based upon the fact and trend of the adult interests, and that education, including self-education, should be guided by a sound psychology of such adult interests.

The present volume is a sequel to Dr. Thorndike's "Adult Learning." It is the mature result of three years of careful study of interests and motives in relation to learning, especially in the case of adults, such study having been carried forward by the author himself and by the Staff of the Division of Psychology of the Institute of Educational Research of Teachers' College, Columbia University.

After considering such subjects as the control of adult interests, the relations of learning and interest, the general differences of interest in younger and older adults, and individual differences, the authors direct attention to the questions of adult education in the matters of interest, part-time curricula and methods of teaching. In the last of these such subjects as familiarity, understanding, retention, organization, the "project method," freeing interest from unnecessary burdens, avoidance of wrong habits, relations of teacher and pupil, and lectures and discussions are evaluated. Very full appendices contain a large amount of informative data, with reference to different phases of the subject, based on questionnaires, tests and experiments. Also question and examination methods are suggested. A thoughtful study of this volume in its entirety is almost indispensable for all teachers and leaders in the large and rapidly-expanding sphere of adult education. One of its outstanding merits lies in its solid basis in acknowledged psychological principles. A. DEB.

NEW PATHWAYS IN SCIENCE. By Sir Arthur Eddington, M.A., D.Sc., LL.D., F.R.S. Messenger Lectures, 1934. New York: The Macmillan Co. \$3.00.

The author is generally regarded as one of the half dozen leading scientists of the modern world. He combines with profound scientific knowledge an open mind toward all truth, and an engaging literary style. Although he deals with difficult and different subjects in this latest volume to come from his pen, he translates technical themes into clear and understandable language, and preserves a continuity of thought which unifies the various subjects in a harmonious synthesis. All of the topics are significant and vital, embracing as they do such questions as those which concern the end of the world, the decline of determinism, the constitution of the stars, the constants of nature, subatomic energy and cosmic clouds and nebulae. To the ordinary thoughtful reader the two chapters on Determinism and the one on the Expanding Universe will be particularly interesting. In the question of determinism Sir Arthur affirms that, although it is not disproved by physics, it is the determinist who puts forward a positive proposition, so the onus of proof is on him. This proof is not forthcoming. From everyday experience of cause and effect the determinist passes to the broad and loose generalization called the Principle of Causality. The indeterminist quite rightly regards such a generalization as an "entirely unsupported hypothesis." Referring to "the revolution of theory which has expelled determinism from present-day physics the author asserts that this revolution has "the important conclusion that it is no longer necessary to

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suppose that human actions are completely determined." Thus the door of freedom is opened but not flung wide. Further, we are justified in saying that the activities of consciousness do not violate the laws of physics, since in the present indeterministic scheme there is freedom to operate within them. The two aspects of human freedom on which the author lays the most stress are those of responsibility and self-understanding. The whole problem of Experience becomes unintelligible unless it is considered as the quest of a responsible, truth-seeking, reasoning spirit.

Sir Arthur not only believes that the relativity theory, the quantum theory and wave mechanics have transformed the universe, but he also confidently asserts that this transformation is clearing up the deeper contradictions between life and theoretical knowledge, and that the latest phase with its definite release from determinism is one of the greatest steps in the reconciliation.

In his Epilogue the author asks the significant question: What is the ultimate truth about ourselves? and says in answer: "There is one elementary inescapable answer. *We are that which asks the question.* Whatever else there may be in our nature, responsibility toward truth is one of its attributes. This side of our nature is aloof from the scrutiny of the physicist." This responsibility has to do not merely with a mental aspect of our being, with what we call consciousness; its business is rather with conscience. Concern with the truth is one of those things which make up the spiritual nature of Man. In closing his entire argument the author answers the question of final and crucial import by saying: "I assert that the nature of all reality is spiritual, not material, nor a dualism of matter and spirit." By scientific investigation we may describe a man as part of the physical universe, located in space and time, and so forth. All this is indirect knowledge, coming through physical changes propagated along the avenues of the nervous system. But this does not exhaust our knowledge of the man. Beyond all that the physical symbols describe is that "Something to which truth matters." This knowledge is deduced partly from physical manifestations and behavior, but partly also from our immediate understanding of what such manifestations and behavior imply in our own case. Such knowledge is not symbolic or mediate; it is immediate and real and vital, for it is made up of qualities "known to me in my own mind and without the intervention of sensory mechanism." This Epilogue of the great scientist impresses us as an awakening and thoroughly modern apologia for the supreme reality of the conscious and spiritual life, couched in scientific terms.

A. DEB.

POLITY AND PRACTICE IN BAPTIST CHURCHES. By William R. McNutt, D.D.
Philadelphia: The Judson Press. \$1.50.

This is an invaluable handbook for Baptist pastors and church officers. It answers a multitude of questions one wishes to know about polity in our Baptist churches. It is admirably adapted for use by our people. The author follows a uniform plan throughout the book. In each chapter is a concise yet complete discussion of the topic in hand, and then follow three sections: "Topics for Group Discussion," "Books Worth Reading" and "Practical Suggestions."

This survey is written to meet the needs of study groups in our Baptist churches and Summer assemblies. It is a study of the origin and development of Baptist polity. The author holds that the claim of Baptists to be "Bible Christians" approximates accuracy, but to get a precise photograph of the New Testament Christian and sufficient proof that Baptists resemble such a photograph is difficult. Without any original pattern one sees the New Testament polity growing as new needs arise. In this respect the founders of the church were pioneers. For some centuries our Baptist polity has been found to be satisfactory in its application, which in itself seems to be proof of divine endorsement. The discussion of New Testament polity as operative in Baptist churches, the discussion of the salient features in church worship are strongly baptistic. The minister is the head of the local church, and such a position demands the highest type of man and the best possible training.

Notwithstanding the current custom of having a permanent council in many sections, ordination is still by the local church. When a church becomes pastorless, the author suggests a minister ad interim who is not a candidate. He names the church officers and discusses their duties. The ordinances of baptism and the Lord's supper do not communicate sacramental grace—they have educative but not saving value. Baptist emphasis on the Lord's supper as administered only by the church has come to mean in general "only in the church." This narrow interpretation the author rightly holds is due to an over-emphasis on institutionalism and robs the sick and shut-in of having communion served in their homes. There are dependable chapters on how to form a Baptist church; our plans of organization for mutual fellowship and help in

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associations, state and nation; and practically every other thing that a Baptist needs to know in the administration of a Baptist church. H. W. B.

THE FOREIGN MISSION ENTERPRISE AND ITS SINCERE CRITICS. By Cleland Boyd McAfee, D.D. Revell. \$1.50.

Like a refreshing draught of pure air in a room which badly needs it, is this book at this time. It will bring fresh courage and strength to many a faithful Christian who still believes in the Great Commission, and loves the missionary enterprise. We have had so much of adverse criticism both within and without the church, that it is good to have one in position to speak convincingly take up these matters. Dr. McAfee has long been connected with missionary enterprise, and is now one of the senior secretaries of the Presbyterian Board. He takes up in a sane and sympathetic way the many criticisms of the missionary enterprise, and deals with each so sanely that he is most convincing. Not all criticisms are wrong or baseless. There is a reason behind nearly all of them. But beyond the reason for the criticism there is usually something more which the critic does not know. Some of the criticisms are shown to be unsound. For instance; "Add to this the fact that few of the visiting critics can speak the language of the lands which they have visited. Let any man judge what weight would be given to a Chinese visitor to America who had been in New York, Chicago, and Boston, unable to speak a word of English, dependent on what he could hear in lobbies of hotels where only Chinese was spoken, having himself no interest in religion, and who yet presumed to estimate the power and influence of the Christian church in those cities, or more widely still, throughout America. Such a man would have quite as valid a right to speak as many of those who return from a sojourn in a mission land, and claim to know conditions there." This is a book that every lover of missions should have. W. T. E.

DESIRE AND THE UNIVERSE. By John K. Shryock, Ph.D. Philadelphia. 1935. The Centaur Press. \$3.50.

Dr. Shryock has succeeded in giving us something new in the field of comparative religion, although he disclaims any such attempt. Unlike most books on the subject he has relegated geography and chronology to a secondary place and, instead of the usual vertical picture of religions, has presented a horizontal cross-section of religions at the various cultural levels.

The author, an Episcopal clergyman, spent ten years teaching in a mission school in China. After several years of travel in Japan, Hawaii, the Straits, Burma, India, and Europe he returned to America and spent six years as a teacher of Anthropology, History of Religion, and Chinese in the Graduate School of the University of Pennsylvania. The present volume is an outgrowth of the author's lecture notes.

The purpose of the book is stated thus: "The book has no religious axe to grind, and is not a defense of any one religion. It is neither orthodox nor heretical, and is simply an attempt at a scientific study of religion." Our feeling is that Dr. Shryock, throughout the book, has been exceptionally fair to all religions without in the least compromising his own position as a Christian. Consequently, without the author intending it to be so, his work becomes the best kind of a defense of Christianity by pointing out its many evidences of innate superiority.

Religion is here examined in the light of the ceaseless conflict between human desire and environment. The author assumes that the fundamental desire of men is for perfection and, further, that this desire for perfection is a complex thing which may be broken up into a multitude of lesser desires. It is by the attempt to fulfill these desires that man has worked out for himself his ideas of himself and his environment. The basic philosophical concepts upon which the entire book is written are contained in part I: Our Desires and Our Environment.

In Chapter 3 of Part I, the author, following W. Schmidt and others, gives evidences for his belief in the monotheistic origin of religion. This chapter alone makes the book well worth reading.

Part II contains six chapters on the general subject of Religious Formulas. In chapters 9 and 11, Dr. Shryock treats of purpose as an interpretative factor in environment. Over against his definition of polytheism as "a conception of the universe as exhibiting many purposes," he places the person of Christ as the solution of the problem of the One and the Many. He points out that the doctrine of the person of Christ "permits Christians to answer the chief difficulty of monotheistic religions, how one can know, love, and come in contact with an infinite God."

Part III is headed: The Emotions in Religion. Chapter sixteen on Mechanical Aids

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for the Control of Religious Emotion is particularly valuable for ministers and theological students. Part IV is a treatment of Religion as Behavior and, as the title would indicate, has to do with the practical out-working of religious concepts in common religious practices.

Dr. Shryock concludes with an excellent summary of the "meat" of each of the twenty-four chapters.

Your Reviewer highly recommends *Desire and the Universe* to all serious students of comparative religion. No one will agree with all that the author has to say since much of the ground he covers is highly debatable. But all will agree that he has brought to the task a rich experience, exceptional ability, a sound and scientific method, and above all, a reverent and sympathetic point of view.

C. H. M.

THEY CAME SEEKING: ADVENTURES IN CHRISTIAN ACTION IN AMERICA.

By Coe Hayne. Philadelphia: The Judson Press. \$1.00.

An excellent account of the work of Baptist Home Mission pioneers in the American West and South, and in Cuba, Mexico and Haiti, followed by an address given by Dr. G. Clifford Cress at the dedication of the Covered Wagon which, in the centenary year of the American Baptist Home Mission Society, crossed the continent from Massachusetts to California. The account of a part of the journey of the Covered Wagon and of some of the gatherings that were addressed *en route* by members of the missionary delegation, is appended. No man knows more about Baptist home mission work, its leadership, its multiform activities and its heroisms, than Dr. Hayne. He has put the result of his investigations into book form, and has performed an admirable service, in giving forgotten facts a fresh significance, which will be of real value to future students and historians of this important phase of Christian labor.

A. DE B.

THE PSYCHOLOGY OF CHRISTIAN PERSONALITY. By Ernest M. Ligon. New York: The Macmillan Company. \$3.00.

It has been a cause of wonder to us on many occasions, in reading the books that have been written on the psychology of religion, that the authors have made so little use of the New Testament, and especially the life and teachings of Jesus, in their researches. There is a wealth of information and a field of instructive investigation here that have been strangely neglected. Dr. Ligon has entered this realm, and given us a strikingly interesting psychological study of the Sermon on the Mount. This interpretation of basic Christian teaching indicates clearly the impact of religion upon daily life, and suggests methods by which the inherent power of religion may become available in the enrichment of human personality.

In a judicious and enlightening way the author makes large use of popular religious terminology, and avoids the use of formal and technical phrasings. Such topics as the dynamic of fatherly love, the "salt of the earth," prayer and worship, the value of fasting, worldly versus spiritual empires, the meaning of temptation, the threat of fear in the love and loss of property, conflicting loyalties in life-service, anger and restraint, good will as a measure of manhood, and the sense of inferiority are some of the problems which Dr. Ligon analyzes as instances of their presence occur in the teaching of Jesus; and that teaching is shown to be wholly accordant with the principles of modern psychology.

The concluding chapter on "The Christian Personality" draws into a harmonious unity the results of the investigation carried forward in the earlier chapters. The author shows how an ethical ideal has far higher worth in the training of childhood and youth than the mere inculcation of maxims concerning ethical behavior; describes the values that abide in the ideal; stresses the fact that the true ideal or "superego" on "guiding fiction," leading to completeness of manhood, is concerned with the fundamental motivation in human life; portrays the vital factors that enter into the formation of such a guiding fiction; and finally declares that the goal in the development of the Christian personality is to bring the child or youth into such close and admiring relationship with Jesus that He shall become the ideal, and the sharing of His qualities the loftiest ambition of the growing and expanding personality.

There is an immense amount of sane and wholesome religion, and an accurate and skillfully adapted presentation of the most recent psychological principles, in this notable volume. One of its marks of excellence is that it furnishes a new and convincing view of the supreme worth of our Master's teachings, and proves the statement that "He knew what was in man," that he was the greatest and keenest of psychologists.

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WHAT ABOUT GOD? A BUSINESS MAN'S PHILOSOPHY. New York: Fleming H. Revell. 75 cents.

Here is a message from a successful business man and statistician on the greatest of themes. It is couched in homely and commonsense terms, and exhibits a fine spirit of interest in both God and humanity. For the author God is love, and the fact of this identity is the essence of the author's argument. Love is that element in the universe that permanently survives. Science is demonstrating the little-known but all-powerful force of love. The solution of all economic and political questions lies in the furtherance of the love-spirit. Love supplies a sure basis for all life, and for all service and worship. "God, Love, Evolution are synonymous to a statistician." The God whose very nature is love is manifest in every unselfish deed, every act of devotion to pure beauty; every great musical composition, every noble play, every quest for truth, every high ideal, every spiritual sermon. This small treatise, with its plain and simple appeal, is a good book to put into the hands of troubled youth.

A. DEB.

THE YOUNGER CHURCHMEN LOOK AT THE CHURCH. Edited by Ralph H. Read, with an Introduction by Kirby Page. New York: The Macmillan Co. \$2.50.

Clergymen and others who are regarded as liberalists or so-called "modernists" are apt to find a fine field for scathing criticisms and castigations in the present-day methods and activities of the Christian churches. Not so the authors of the essays contained in this volume. The authors are "younger," not young; nearly all of them are middle-aged men; with a single exception, their ages run from thirty-two to forty-nine. They therefore speak with the experience and seriousness of full maturity. They are quite radical in position and outlook, especially in their social attitude, for several of them are active members of the Fellowship of Socialist Christians, and four or five of them are members of the Socialist Party. Notwithstanding all this they are fair and judicious, though here and there too extreme, in their consideration of the problems of the Church and of the Church's relation to modern social conditions.

The first essay, written by the Editor, bears the startling caption, "The Tragedy of the Church." In spite of this fact, and apart from some rather sweeping and severe denunciations, it is a forthright and somewhat convincing statement of the weakness of the Church in its impact upon present-day life. The word "impotency" used by the author is, however, rather too strong a term, and there is a distinct failure to realize the tremendous power and courage that the Church and its leaders are constantly exhibiting in the realms of humane and sacrificial service. In the other essay by the Editor, on "Building a New World," we are told that "the Church must concern itself with the socialist's dream of a New World," and so on.

The other essays are less radical than the two by Mr. Read, but the Socialist, and sometimes even the Communist, point of view is apparent, and the constructive element is far less evident than the negative and critical. The bulk of the essays emphasize strongly the ethical and social implications of the Christian Gospel rather than the direct spiritual teaching. They blame the Church, and rightly so, for not giving sufficient attention to the strictly humanitarian and economic aspects of life, in relation to the needs of community groups, and for not striving to surcharge the souls of their people with the spirit of social justice for all classes. This is well enough, and it is good to listen to the voices of devoted men, themselves church leaders, in their sincere appeal for a more vigorous effort toward social regeneration. But there is need also, and very great need, for a similar group of appeals and for a ringing challenge to the Church, to undertake, in the way of a New Reformation, a world-wide campaign in behalf of a mighty evangelical awakening that shall be spiritual, evangelistic and missionary in its character. An awakening of this nature, at a time like the present, when all decent men and women possess the "social consciousness" and are being urged on all sides to embark on social reconstruction programs, would make such a book as the present one unnecessary; for it would fire the hearts of the Church with such unselfish zeal for the all-around salvation of humanity that its social impact and its influence for social redemption would be dynamic and determinative.

Two of the most impressive essays in this series are those on "The Church and the Mind of Christ," and "The Church Must Worship"; they are singularly suggestive and illuminating.

Churchmen should be lectured to, and aroused from their lethargy, every once in a while. The Church should be summoned to new and greater undertakings. So this

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book as a whole ought to prove an excellent incentive to those good people who are thoroughly satisfied with the *status quo* of the Church, and who seem quite unaware of its perils and shortcomings. It should galvanize their placid souls into a new and courageous adventure of faith in behalf of energetic evangelistic and man serving enterprises, both individual and social.

A. DEB.

SCIENCE AND RELIGION. By N. Bishop Harman, Fellow of the Royal College of Surgeons. New York: The Macmillan Co. \$1.50.

It seems like a recrudescence of ancient history to see a book with this title. It revives many half forgotten memories. Fifty years ago the world was full of books on the relations, the conflicts, the contradictions and the reconciliations of religion and science. Since then there has been very little heated warfare. Each of the disciplines in dispute has pursued its more or less tranquil path, interrupted now and then by the eruptions and loud cries of a few pugilistic scientists or by a few of the self-appointed guardians of the Ark of the Lord.

The present volume is in no sense a thorough-going discussion and comparison of the respective principles of the two great movements of thought and enquiry. The author is an English physician, with an excellent working knowledge of the sciences, especially that of medicine, from which he draws the bulk of his illustrations. He confines himself almost entirely to a consideration of the spiritual conceptions of God and of Man, and to the "promises of religion," such as those that refer to prayer, miracles, healing, forgiveness of sins and the immortal life. The attitude of the author is that of the rational and reverent believer. He finds in Jesus' definition of God as "Father" and the sense of His Fatherhood in our deepest consciousness an answer to all the doubts and speculations of science. In spite of the weighty deterministic hypotheses of both religion and science that antagonize the idea of man's freedom, he maintains the final authority of man's clear and persistent consciousness of freedom, and quotes in justification the words of Planck, the famous physicist: "It is a dangerous act of self-delusion if one attempts to get rid of an unpleasant moral obligation by claiming that human action is the inevitable result of an inexorable law of nature." So also, in such matters as prayer, Dr. Harman rests confidently in the testimony of the human consciousness, as basic and regulative; the sense and sureness of communion with Something and Someone other than the mundane, renders prayer an effective reality. In conclusion he again emphasizes the final authority of intelligent and normal consciousness, employed upon spiritual realities and values. God is everywhere, but especially is He within ourselves. There is "a Paradise within thee." The author is not only a keen and scientific searcher after truth; he is also an erudite student, as his frequent references to literary and philosophic thought attest.

A. DEB.

THE DISTINCTION OF THE INDISTINGUISHED. By M. S. Rice. New York: The Abingdon Press. \$1.50.

The author is chief pastor of the Metropolitan Church in Detroit, and a popular preacher to large congregations. In these sermons the elements of vivacity, directness and challenging appeal are pleasingly present. The style is so vigorous and the messages so clear-cut and awakening, that one can almost hear the compelling voice of the preacher himself. Dr. Rice is a Christian humanist who seeks the welfare of men, through his practical and vivid interpretations of the will and love of God in Jesus Christ. There is no careful development of thought, or progress from the substance of one sermon to that of the next. The sermons are unconnected one with another, and they deal with various themes; but the strong urge to action and the impulsive force of a powerful spiritual motivation are present in every one of these brawny and breezy discourses.

A. DEB.

THE CHURCH, CATHOLIC AND PROTESTANT: A STUDY OF THE DIFFERENCES THAT MATTER. By William Adams Brown, Ph.D., D.D. New York: Charles Scribner's Sons. \$2.75.

Readers of this voluminous and enlightening book will almost instinctively compare it with Dr. John Dewey's recent treatise entitled: "A Common Faith." The differences between the attitudes and outlooks of these two leaders of thought are well-defined. Dr. Dewey asserts that institutional religion in all of its forms is negligible and in many ways deleterious, and offers a rather mean and uncertain substitute in the form of a comprehensive welfare organization, which shall unite in a practicable pro-

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gram all those who love and would serve their fellow-men. Other publicists, more radical than Dewey, would have the Church, or some new organization, undertake a campaign of complete social readjustment, a vague and visionary ideal. Dr. Brown, in opposition to both of these views, would have the Church set a high example of the power of religion to inspire and transform, and this not only in the lives of isolated individuals, but in the sphere of the Church's corporate life. He believes that the Church has today an unequalled opportunity to show and to prove to the world that, in face of the terrible and threatening conditions of these times, it possesses a faith that satisfies. In order to do this, however, it must banish the tragedy of a divided and disunited Christianity.

Through what unifying agency can Christians of all groups and denominations be brought to a common purpose, consolidating their forces for a gigantic attack upon the crucial social issues? As an analytic preparation for such a synthesis of united effort the author here presents a valuable study of the important differences that separate the two great divisions of the Church, namely, the Protestant and the Catholic establishments, the self-governing and the authoritative, the many independent church bodies and the one Church which is also, in spite of its claims, a divided body.

The book falls naturally into several parts. In strong and incisive terms the author considers Catholic Christianity and contemporary Protestant Christianity, and then proceeds to the discussion of three central questions, why the world needs a united Church, what Protestants can and should learn from Catholics, and what Catholics may and should learn from Protestants. Then when these things have been duly learned, how shall the differences that remain be dealt with! This problem and the attempt to answer it occupy the concluding pages of the book. The ultimate dynamic, in the author's belief, lies in the rediscovery of the meaning and the power of prayer. Such prayer is not the mere repetition of words, however sacred these may be; nor is it the concentration upon self or selfish interests; but prayer as Jesus understood it, as first-hand contact with the living God. This means consciousness of God as the most certain of facts, joy in God as the realization of the highest of values, and commitment of self to God as the final authority. Dr. Brown is convinced, and will convince many of the readers of his book, that this consciousness of God, and the sincere joy, and commitment to Him and to His authority, on the part of His Church throughout the world, is the certain and sole cure for the world's ills. It is this because it is the single and supreme unifying agency. Through its subtle and divine influence the Church will be brought into a full and imperishable unity, and through it Christ will conquer the ills of the world. A. DEB.

LIFE AT ITS BEST. By Albert Avery Shaw. New York: Harper and Brothers. \$1.00.

There is much of human kindliness and helpful sympathy in this little book. It contains a number of sermons, thoroughly evangelical and with distinctly evangelistic outlook and appeal, illustrated with many apt and telling quotations and illustrations.

The author is president of Denison University, a Baptist institution in the State of Ohio; and he has been known for many years as a friend of young people; and as a gracious Christian gentleman. His rich and brotherly personality shines through every page and paragraph. These discourses will bring a distinct stimulus to those who read them, and will leave in their hearts a sense of comfort and cheer. A. DEB.

REVEREND JOHN DOE, D.D. By E. M. Poteat, Jr. Harper and Brothers, 1935. 128 pages. \$1.25.

It if were at all possible, every minister in America, young and old, should be compelled to read this book. It is a discussion of facts. It is disturbing, alarming. It is a frank, clear discussion of the Christian minister and ministry, by a young, wide-awake minister, pastor of the Pullen Memorial Baptist Church, Raleigh, N. C. To read it with open mind is to be aroused. And this is the only way the folk in the pew are ever going to be aroused from their complacency.

Dr. Poteat delivered this series of lectures in 1934 to the Southern Baptist Seminary, Louisville, under the title: "The Place of the Minister in the Modern World." We wish every seminary could secure a similar service from Dr. Poteat. This book is a help.

Dr. Poteat sent out a questionnaire to great numbers of Christian laymen. The questions covered all vital phases of the ministers' equipment and ministries. The answers to the questions furnish the starting point and much of the material for discussion in this book.

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There are four chapters: *Dr. Doe Looks at the World: The World looks at Dr. Doe; What Shall Dr. Doe Do?; How Can Dr. Doe Do It?* In looking at the world, Dr. Doe finds the need of his ministry increasing, even desperately urgent, while he himself is steadily losing power and influence over men. The world looks at Dr. Doe and finds, despite many admirable qualities, that he is, generally speaking, poorly equipped to cope with the situation. In the last two chapters, Dr. Poteat makes a serious and able effort to point Dr. Doe to the right way to meet the pressing world needs, first in himself, then in the hearts and affairs of men.

Get this book. Read it. Get mad. Disagree with the author. Argue with him. Then agree with him! And then be a better minister. W. W. A.

THE LIFE OF PAUL REVERE FROTHINGHAM. By Howard Chandler Robbins. Boston: Houghton Mifflin Co. \$2.50.

The subject of this entertaining biography was pastor of the Arlington Street Church, Boston, the leading church of the Unitarian denomination in this country, for twenty-six years, from 1900 to 1926. He is portrayed in these pages as a strong contender for personal and civic righteousness, an earnest and persuasive preacher, a writer of unusual clarity and force, and a sharer in the promotion of such large international movements as those of world-peace and the League of Nations. The author speaks frequently of Dr. Frothingham's aristocratic connections; rather too often, in fact; for this militant preacher and lover of freedom was definitely democratic in his sympathies and alignments; and to speak of "aristocracy" in connection with plain New England Congregational ancestors is amusing.

The author writes in a delightful way, and one follows on and on, charmed by the flowing style, the admirable character delineations and the fineness and fulness of the narrative. We visualize without effort the various stages in the development of the noble ministry and splendid Christian manhood of this man, who exercised for so many years a large and ever deepening influence for good in the midst of the "cold and cultured Brahmins" of the Back Bay district in Boston. His theology was that of a conservative radical, and he always tempered his liberalism with a love for warm and vital truth, and the zeal of a prophet, zealous for cleanness of life and speech, conscientious obedience to duty, and love for human souls. A personal acquaintance of many years with Dr. Frothingham prompts the writer of these words to commend with strong emphasis this revealing portraiture of his life and work. A. DEB.

AN OUTLINE OF MODERN OCCULTISM. By Cyril Scott. New York: E. P. Dutton and Co. \$2.50.

THE SECRET PATH. By Paul Brunton. New York: E. P. Dutton and Co. \$2.00.

A SEARCH IN SECRET INDIA. By Paul Brunton. Foreword by Sir Francis Younghusband. New York: E. P. Dutton and Co. \$3.50.

It is significant that, during the last few years of stress and uncertainty, of depression and gloom, a large number of books on occult and mystical subjects have flooded the market. As though in answer to the struggle and strain and strife of western civilization the soothing philosophies of the changeless East have been offering ancient answers, and promising relief and peace. When one recalls the pessimism of Buddha's negations and the soporific teachings of much of the Vedanta, it is doubtful whether the remedies suggested will ever meet with a cordial reception among the restless and ambitious western people; but with many nervous, unquiet and distracted souls they may provide a needed opiate.

Through books that he has written on various phases of the subject, and through thirty years of experimental investigation of the cults and creeds of Occultism, including the Indian Yoga, Mr. Scott may well be regarded as one of the greatest living authorities in this field. In the volume before us he describes such occult doctrines as those of the Initiates or "Masters," reincarnation, the law of action and reaction, soul memory (or Marma), the subtler organism of man and the higher planes of consciousness. In considering the inner government of the world and its work from the occultist point of view, he elaborates the idea of the Masters. The three chief Masters are the Manu, who is at the head of each Root-Race, governs its evolution and develops its racial characteristics; the World-Teacher, who appeared in India as Krishna and in Palestine as Christ; and the Mahachohan, who is concerned with the higher aspects of culture, who determines the rise and fall of civilizations, and who is

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called "The Lord of Civilization." The author then enters upon a critical examination of Christianity, Spiritualism, Mental Therapeutics, Christian Science, and Theosophy in their occult significance, and traces similar occult influences in the Arts, in Science and in Therapeutics. The final section deals with such practical aspects of occultism as appear in the phenomenon of clairvoyance, and outlines the "Pathway toward Attainment." The goal of Occult Science is an expansion of consciousness with its essential; concomitant, unconditional happiness. To obtain this end guides are necessary; and the guides for the occultist are the Masters. By submitting to their leadership the goal is gained. In this process, which is a progress, the faithful disciple will emerge from the prison of the separated self, and come into union with the All-self, which is Love, Knowledge and Bliss. For the student, although he may accept no portion of this diagnosis as convincing, abounding as it does in unprovable and abstract assertions, there is nevertheless a value in the thoroughgoing exposition of the main principles of Occultism.

The Secret Path is intended to be a practical guide to the attainment of the secret and sacred gifts of Occultism. The heart of Mr. Brunton's work is the doctrine of the Oversoul. It claims to be "a technique of spiritual self-discovery for the Modern World." The adoption of this technique wrought for the author, as a result of his studies and explorations in the Orient, "amazing spiritual experiences." These he seeks to make possible to the reader. After dealing in general with the fact of this mysterious Oversoul, he urges the practice of mental quiet, careful self-analysis, breathing exercises to help in securing thought-control. Then, turning still further inward the subject will find himself awakening to intuition. By meditation and concentration he will approach that Oversoul residing in the very center of his being, and a self-revelation, divine in character, will reward his intensive search, and all troubles, all doubts and difficulties will vanish in that revelation. This is the path to the highest reality, and holy voices speaking within and above the self will summon to loftier spiritual attainment. The reverent spirit of the author is evinced in his counsel to his readers to venerate the "Name above every name" whose divinity "was not buried in the tomb," but is conveyed to every sincere seeker after truth, for His whole life was a manifestation of the Overself in its glory and perfection. So through the consciousness of the Overself in us we "grow in grace," and gradually learn the way of divine beauty and inspired action. Mr. Brunton stresses strongly the need for mankind in this "hungry and haunted age," to come through contact with the higher personal self and its divine possibilities, into ever deeper relations with God, who is Wisdom, Power and Peace.

A Search in Secret India is an elaborate and exhaustive study of India's secret and sacred cults. It is the result of Mr. Brunton's patient and keenly intelligent investigation of the ways and teachings, and almost unbelievable powers and practices of fakirs and Yogis, of the sages, magicians, anchorites, wonder-workers and "Messiahs" who live today in the strangest and most fascinating country in the world. An earnest and absorbed perusal of this remarkable book leads one at times quite beyond the rim of world-consciousness. Did not this profoundly serious and most observant journalist relate to us what his own eyes have seen and his own ears have heard, it would be impossible to credit some portions of his narrative. As it is the reader is constrained to believe that the grandeur of Truth abides in much of the spiritual teaching and discipline of "the wise men of the East," and that it behooves us of the turbulent and materialistic West to learn more fully and more intimately the admonitions and counsels of the contemplative seers and sages who have meditated deeply and long, in the silent places, upon the mysteries and revelations of the Infinite One. These two books of Paul Brunton should be in the library of every student of religion and philosophy, of every man of thoughtful and enquiring mind. One of them tells the story of the present-day prophets, priests, and exponents of the esoteric principles and practices of Occultism; the other describes its technique in detail, as the author learned it at first-hand in the land of its birth and growth and marvelous development. A. DEB.

PERSONALITY AND THE TRINITY. By John B. Champion, Th.D. New York: Fleming H. Revell Co., 1935. \$2.25.

The book is divided into four parts, as follows: Part One: *The Necessary Approach*, with six chapters; Part Two: *Personality in God and Man*, with five chapters; Part Three: *Triune Personality in Function*, with ten chapters; Part Four: *Defective Views of Divine Personality*, with four chapters.

In any study the approach largely determines the outcome. Our author approaches the study of the Trinity in the only way that can do justice to the facts. God is

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personal, man is personal. This enables God and man to enter into relations, to have fellowship. The more one knows of his own personality, the better he can understand the personality of God. Dr. Champion's unique knowledge of exact and discriminating psychology is everywhere manifest. In his analysis of both human and Divine personality, he nowhere loses himself in the powers and functions of personality; rather he penetrates always to the person back of these powers and functions. Moreover, the Scriptures clearly and positively disclose that God is a Trinity of persons, interexistent, complementary; one in substance, but different in person. The believer's experience corroborates the teachings of Scripture. With full faith in the accuracy of Scripture and with his own personality redeemed by Christ and unto the things of Christ, Dr. Champion undertakes to expound the Holy Trinity. He recognizes the twofold fact that the doctrine of the Trinity is unique in history and owes its existence in the thought of men, not to man's own reasoning, but to man's vital experience.

In this way the author approaches, and seeks to get the reader to approach, this great theme. He thus avoids the pitfall of *abstract theology*, that theology that is not vital, not Spirit-conditioned, and that issues in naturalism, unitarianism and immanentalism. This approach is scientific, intelligent and sympathetic. It does for theology what a similar approach does for Biology, Philosophy or any other worthy study.

Man is made in the image of God the Son. This fact enabled the Son to become incarnate, to unite with human soul and spirit and body. Christ's human life reached the highest point possible in development and achievement because it was perfectly joined to the Father and the Spirit. Man knows himself to be a social being. Through experience in relations he knows God to be social. God is both personal and social. This fact demands social relations in the Trinity and so confirms the doctrine of the Trinity. Both God and man, as persons, possess consciousness or awareness. With man this consciousness naturally tends to become self-consciousness, selfishness; whereas in the Godhead it is other consciousness and expresses itself in self-giving, within the Godhead, and toward human beings in redemptive activity.

The most unique and valuable contribution the book makes to theology is contained in the discussion of *Triune Personality in Function*. Each of the three Persons in the Trinity is perfect in powers and functions, and yet exists and functions in Trinity. The Father functions in Purpose, Authority and Plan; the Son as Revealer, Creator and Sacrifice; the Spirit in Impartation, Fellowship and Fulfillment. These triunities of function might appear to have been stated somewhat arbitrarily by the author, but for the fact that the discussion discloses fully that these functions are revealed in the Scriptures and accord perfectly with the believer's experiences and reasoned conclusions.

Modalism, Sabellianism, the idea that God is finite, and all other defective views of Divine Personality fade away into abstractions before the revealing light and message of this great book.

It would advance the Kingdom of God as no other one thing can do if, in the church and in the school, the science of the Christian life—Christian Theology—could originate in human personalities, redeemed unto the fulness of the Trinity. One wonders why this personal point of view has had to wait so long for this clear and full exposition.

The reviewer is honored in the privilege of sharing with Dr. Champion, as co-laborer in the Eastern Baptist Seminary, the blessings and ministries of the Trinity; and also in being permitted to commend this timely book to the reading public. W. W. A.

POWERS THAT BE. By Alexander Cannon, M.D., Ph.D. E. P. Dutton and Co., New York, 1935. 221 pages. \$1.50.

I am puzzled beyond words by the reading of this book. By training, attitudes, creed and outlook on life, the universe and God, I am compelled *at this minute* to brand the contents of this book nine-tenths false! What tomorrow will bring to me, I know not. For without doubt we are entering upon a period of discoveries in the spirit world far greater in might and meaning than those made in the last generation in the physical world.

This book deals with the unseen powers: Hypnotism, telepathy, faith healing, black magic, etc. The author went to the Orient and gained entrance into the secrets of the sages of the East. He saw these powers in manifestation. It is useless here to detail the workings of these powers. The things narrated are beyond the mysterious—they are weird, fantastic, grotesque. Human beings and other material bodies appear and

RECENT BOOKS

disappear, instantly make the transition over long distances, at the command of some human mind.

The closing chapter, "The Science of the Kingdom," which treats prophecy and the book of Revelation is an ingenious thing, interesting, disturbing, amusing.

One would be tempted to apologize for reviewing this book but for the fact that the author is a great scientist, physician, psychiatrist, a man of the widest scholarship and the highest standing among the intelligentsia of London. Either a truly great man can deliberately publish a book of fabrications, or even we who claim to know something of the great power that is must conclude that we are only in the kindergarten in learning of the powers that be. My guess is that the latter is nearer the truth.

Read this book—but not just after the doctor has recommended for you a peaceful night's sleep.

W. W. A.

THE ACCURACY OF THE BIBLE: THE STORIES OF JOSEPH, THE EXODUS AND GENESIS CONFIRMED AND ILLUSTRATED BY EGYPTIAN MONUMENTS AND LANGUAGE. By A. S. Yahuda. New York: E. P. Dutton and Co. \$3.00.

We have become rather wearisomely familiar with the efforts of Biblical critics to trace all ancient Biblical history back to Assyro-Babylonish sources. In this volume the author undertakes no such theoretical and almost entirely speculative problems and issues; but seeks to describe and set forth in convincing fashion the affinities of the Biblical accounts with the customs, languages and thoughts of the peoples with whom the Hebrews were associated, and especially with the Egyptians. He has prepared himself for his task, in which this book is the first of a proposed series, by spending a lengthy period in securing a personal and intimate knowledge of the languages and cultures of the countries and peoples contiguous to Israel. He analyzes carefully the similarities between Assyro-Babylonian elements and those of the Hebrews, making thorough studies of the documents and monuments, and the investigations of the most competent scholars.

Himself one of the most distinguished and erudite Biblical scholars of our time, Dr. Yahuda presents with dramatic force and cogency his arguments for the Egyptological connections by explaining a group of Biblical narratives. Whereas the Higher Critics have utilized these narratives in order to obscure the Egyptian background, this author proves conclusively that the Biblical writers had an astonishingly accurate acquaintance with the most intimate conditions of Egyptian life. He presents unanswerable evidence from archæology and linguistic science, and illuminates his contention with abundant illustrative material. For instance, in connection with the finding of the child Moses, he shows that the name Moses in its Egyptian derivation, means distinctly "child of the water," the latter term being used as synonymous with "the Nile"; and he makes clear the fact that the whole episode is so permeated with the Egyptian local spirit, and the whole coloring is so thoroughly Egyptian, that it could not have been stated, or even as some critics assert, invented, in any other country than Egypt. As with this particular incident, so with very many others, the Egyptian relationships are abundantly established.

Now the author does much more than this. He also proves in a revealing way, and holding to the truth of these Egyptian references and connotations, indicates conclusively the accuracy of the Biblical stories in a score of crucial instances. To him and to us through his interpretations, the Bible becomes in a striking and definite way a record of facts and events that actually took place in the manner indicated in the Mosaic narrative. This is particularly evident in the case of Joseph and the period of the Israelitish sojourn in Egypt. The author deals a staggering blow to the negative higher criticism. He believes that such "mythological reminiscences" as may be discernible all bear the original stamp of a most unexcelled creation of the Hebrew monotheistic spirit. The attempts of modern Biblical critics and Assyriologists to see in each detail mythological features and "to convert even plain things into myths," are not based on the Biblical text, but lie in tendencies altogether alien to the whole genius of the Bible. These methods of mythologising absolutely reverse the aim of the author, since they introduce just the conceptions which he was most anxious to eliminate. They are a falsification of the whole spirit of the Bible.

Dr. Yahuda has succeeded in establishing to a remarkable degree the historical knowledge and the unquestioned accuracy of the Biblical writers, and especially the trustworthiness of the view which asserts the Mosaic authorship of the Pentateuch.

A. DEB.

THE CHRISTIAN REVIEW

DOWN IN NOVA SCOTIA: MY OWN, MY NATIVE LAND. By Clara Dennis, Toronto: The Ryerson Press.

Nova Scotia deserves to be better known. A popular pulpiteer of Boston once declared in a public assembly that Nova Scotia was chiefly famous as the exporter of Baptist ministers and lobsters to the United States. There are said to be about 100,000 Nova Scotians (who are neither ministers nor lobsters) in the Commonwealth of Massachusetts alone. This figure, however, probably includes New Brunswickers and Prince Edward Islanders. As a matter of fact, Nova Scotia is known to those who really know it as a country of very beautiful scenery, an unusually healthful and invigorating climate, and fascinating historical associations. Miss Dennis is keenly sensitive to its romantic charm; and her book is an appreciative description of the land and its people. The style of writing is personal, informal and delightfully attractive. Amongst other brief biographical sketches Miss Dennis mentions Dr. Silas Tertius Rand, the Baptist minister who mastered the language of the Micmacs, the native Indians of the province, reduced their language to written form, translated the Bible into that tongue, and compiled a Micmac dictionary.

The author does not mention the further interesting facts that Dr. Rand's nephew, Dr. T. H. Rand, was the founder of the public school systems in New Brunswick, and, also, in coöperation with Rev. A. S. Hunt, a Baptist minister, the founder of the public school system of Nova Scotia. Dr. T. H. Rand, at the time of his death, was Chancellor of MacMaster University in Toronto. Miss Dennis might have referred to many celebrated Nova Scotians of the earlier years, who wrought nobly and well in England, the United States and elsewhere. Mention might have been made for instance of Dr. Hunt, brother of Rev. A. S. Hunt, who removed to England, became a distinguished Roman Catholic layman in that country, and a close friend and colleague of Cardinal Vaughan; was Mayor of the Borough of Richmond, City of London, during the World War; and twice was offered and twice declined the order of knighthood at the hands of King George. There is a long list of men of like eminence who have achieved renown in business, in politics, in literature and in education.

The author's references to the outcome of the ministry of Rev. Henry Allin, the "New Light" preacher; and to the events connected with the founding of Acadia University, contain a number of rather important omissions and errors. However, these are historical matters, and the author does not pretend to be an historian. In delineation of typical personalities whom she met, and in graphic description of scenes and places, Miss Dennis has presented a realistic and charming picture. Her book should be given a hearty welcome by the great multitude of ex-Nova Scotians now resident in the United States.

A. DEB.

GOD'S SEARCH FOR MAN. By Karl Barth and Eduard Thurneysen. English translation by Prof. G. W. Richards, Rev. E. G. Homrighausen and Prof. Karl J. Ernst. New York: Round Table Press, Inc. \$2.00.

Books of sermons abound in our days. They are for the most part rather unsatisfying, and some of them are "deadly dull." In the group of sermons composing this volume there is no dull page or paragraph. They are without exception rich in vitality, virility, reality and power. There is much meaty theological substance, but no dry theological abstruseness. A great mind, acute and awakening, and a great heart, quivering with Christly passion, combine to utter an awakening message. As we read we are conscious of the stimulating presence of such essential principles of the Barthian system as those of the unique revelation of God in Jesus Christ, the knowledge of God as a supernatural endowment, and the faith in the Saviour of men that can alone produce worth-while values. There is everywhere evident the deep sense of the relationship of God with man and of man with God.

Tenderness and strength are exquisitely commingled. Here is judgment but here also is forgiveness. In such sermons as those on "The Good Shepherd" and "Jesus the Lord" there are passages of infinite sweetness and comfort. In "There Shall Be Signs" and elsewhere the preacher depicts catastrophic changes and schisms, but always the sun breaks through the clouds, and the issue is an inspiration to courage, joy and peace. The soul of the distinguished leader of men and movements is ever aflame with valiancy and the urge toward righteousness and loyalty. As the last sermon indicates with climactic impressiveness, the remedy for all ills, for both individual and social perplexities, and perils, is found only, but completely, in the revelation of the glory of Jesus in the heart of the redeemed man and in the life of the Christian group.

A. DEB.

RECENT BOOKS

GESTALT PSYCHOLOGY: A SURVEY OF FACTS AND PRINCIPLES. By George W. Hartmann, Ph.D. New York: Ronald Press Company. \$3.50.

This is just the book that many thoughtful people, who are interested in the progress of psychological study, have been wanting. It is by all odds the finest summary of the principles and implications of the new yet already widely influential Gestalt or Configurationist psychology that has appeared in English. It is quite necessary that this system should be understood, if one is to have an intelligent comprehension of modern movements of thought. Radical changes have been taking place in all scientific fields. In biology, neurology and psychology, and to some degree in physics and even mathematics, a definite repudiation of atomistic and mechanistic conceptions has taken place. Throughout the history of science mechanistic conceptions and absolutist methods have prevailed. Within recent years, however, and to a remarkable degree, these positions have been abandoned. Instead, physics has developed a point of view based on principles of relativity, biology has become organismic, and psychology owes much of its changed attitude to the thoroughly scientific and illuminating positions of Gestalt. In the fresh and vigorous and sometimes violent development of this unique system we at once discern a definite "break" with such psychological schools as those of the older Associationism and Sensationalism, and that of the more recent but already weakening system of Behaviorism.

The essence of Gestalt, as Dr. Hartmann strongly emphasizes, lies in its teaching concerning "organized wholes." It argues that the properties of wholes are worthy of psychological study as well as the properties of elements. The whole is greater than the sum of its parts. These principles are carried into the laboratory and are made the working basis of all experimentation. To the Gestaltist the Personality is not a mere sum of traits, but an organized Whole, a Gestalt, just as the human organism itself is not a mere sum of parts and organs, but an organized whole.

As the personality is in itself an organized unit, so also it forms part of a larger whole, the social group. The human self as a whole develops its experiences; experiences do not make or form the self. Mental activities are not learned and put together; they are self-expressions of an organic unit whose main object is to preserve its unity. The wide divergence of Gestalt from American Behaviorism in this vital regard will at once be seen. Nevertheless, Gestalt gives to Behaviorism its rightful place of large importance in the entire scheme of psychological investigation.

Dr. Hartmann divides his treatise into five parts, historical, theoretical, empirical, practical and critical. In the first part he gives a most informing and valuable account of the antecedents of Gestalt, and of the pioneers and their successors in the evolution of the system. In the second part he describes the physical basis of the movement and interprets the naturalism of Köhler, its outstanding representative. He sets forth both its physiological and philosophical foundations, outlining in this connection the differing attitudes of Wertheimer, Lewin and the American gestaltist, Dr. Raymond Wheeler.

The third division is the most valuable and by far the most interesting portion of the volume, for in its 150 pages we have a graphic and intensive summary of the teachings and procedures of the Gestalt School. The fourth division deals with the pathological, and also with the normal, applications of the Gestalt discipline; for the present author claims that its laws apply with equal rigor to both of these experiences. In the realms of industry and education the practical outworkings of the system are of unusual suggestiveness and of large value. In the educational domain the works of Dr. Wheeler, Dr. F. T. Perkins and others have elaborated and illustrated the distinct worth of Gestalt for the teacher; although the spacious outlook and comprehensive purpose of the present volume make it necessary for the author to refer less particularly to these outworkings. It should be a matter of considerable moment to the pedagogical fraternity to affirm, as some do, that Gestalt presents a clearer and more convincing propædæutic for the wise development of the most advanced and soundly-based principles of education than any psychology that has hitherto appeared. We wish that Dr. Hartmann could have presented a more extended analysis of these educational possibilities.

The concluding section consists of a fair and judicious review of the chief criticisms of Gestalt by other schools, and a brief summary of its present status. The entire book forms a splendid exposition of a powerful system of thought, whose influence is steadily widening and deepening. The author's analyses are acute and penetrating, while his syntheses are judicious, broad, and convincing.

A. DEB.

THE CHRISTIAN REVIEW

NORMATIVE PSYCHOLOGY OF RELIGION. By Henry Nelson Wieman and Regina Westcott-Wieman. New York: Thomas Y. Crowell Company. \$3.50.

The method followed by the authors of this noteworthy book is functional rather than descriptive or experimental. It considers, in a scholarly and critical fashion, the practical interests of religious living, in reference to both thought and action. At the present time, in the eager human outreach toward meaning in the universe and significance in living, variant and opposing elements are constantly appearing in the chaos of religious opinion. The authors call attention to fourteen cross-currents, and suggest the presence of others, which in the midst of the confused social transitions of today are "tugging at the religious rootage of the people." Amid this confusion there are three distinct and major trends, those of supernaturalism, idealism and naturalism, obtaining their distinctive character from traditional theology, traditional philosophy and traditional science, respectively.

Thus religion, which is the basic human interest functioning in all areas of life, needs to be defined and reevaluated, and its organization of the meanings of life restudied. Religion must be brought to a new self-consciousness, securing a clearer and deeper understanding of its real function in the ordinary life of men. In an effort of search, looking toward a definition of religion two elements constantly appear as integral and operative, devotion and value. The definition of religion advanced in this book emphasizes its functional aspect; it is "devotion to what one holds to be supremely worthwhile, not only for himself but for all human living." Holding still to religion's functional aspect, psychology of religion is defined as "the study of human behavior involved in religious living." It is a study of that kind of human behavior which attempts to connect human life with that which is supremely worthwhile.

Following this general orientation the authors proceed to a thorough examination of the functions of religious living, as exhibited in the phenomena of faith, prayer, conversion, mystical experience, the missionary impulse and social reconstruction.

Passing to the consideration of religious growth, in the next section of his valuable discussion, the chief elements of growth are posited as suggestion, habit and the unconscious. This is quite in accord with the attitude of orthodox psychologists of religion. Such growth, when normal, involves a progressive integration of personality, through continuous interaction between the self and the social order. As the individual comes into more and more intimate fellowship with the meaning and order of the universe he gains in religious growth. Thus he comes to function creatively in "personal fulfilment."

The fourth section of the volume is occupied with the acute problems of religious living that characterize our era. These are preëminently psychological and social. In this connection such vital matters as personal religious problems, the work of psychotherapy and Christian education, and the place and influence of the Church, are analyzed.

In the concluding chapter the outlook is toward the future. If there is to be a coördination of all human activities, with all basic institutions working in harmony, and with politics, religion and social sciences acting unitedly in behalf of a social reconstruction that shall shape the course of future history, the passions and loyalties of religious devotion must energize the effort. Religion must "release men into the freedom of God" for "purposes of social creativity."

The book as a whole is distinctly stimulating, and provocative of serious and critical thought. It is really a philosophy rather than a psychology of religion. The authors place the problem of God at the heart of their whole enquiry. The fundamental contention is that the Supreme Value is "the growth of meaning in the world," and that "the growth of meaning and value in the world is God." These conceptions and the entire argument with which they are connected, are purely philosophic theory, and they impress the reader as metaphysical and wholly abstract. Yet they are pivotal and regulative in the development of the authors' thesis.

The book is written in a clear and even fascinating way, and it combines an earnest effort at practical helpfulness with an erudition which commands respect.

A. DEB.

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